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ABSTRACT

This curriculum guide outlines a program designed for Blackfoot students to study their Native language and culture. The curriculum is also appropriate for non-Native students. The guide outlines general learner expectations, including: (1) acquiring basic communication skills in the Blackfoot language; (2) developing cultural sensitivity and enhancing personal development; (3) developing originality and creativity in the Blackfoot language; (4) acquiring additional concepts and generalizations about language and language learning; and (5) developing a desire to extend or improve proficiency in the Blackfoot language through further language study. Following this, specific learner expectations expand on the general learner objectives and are divided into three levels of proficiency. The linguistic program component provides examples of Blackfoot language functions (language uses and language concepts) and the English translations. The cultural component presents Blackfoot culture in four contexts: (1) the traditional culture before the arrival of the Europeans; (2) legends; (3) the student's daily routines including life at home, in the community and at school; and (4) contemporary Native cultural events and lifestyles. The guide includes information on language and language development; guidelines and suggestions for implementing a Native language program; and sample units and lesson plans. (LP)

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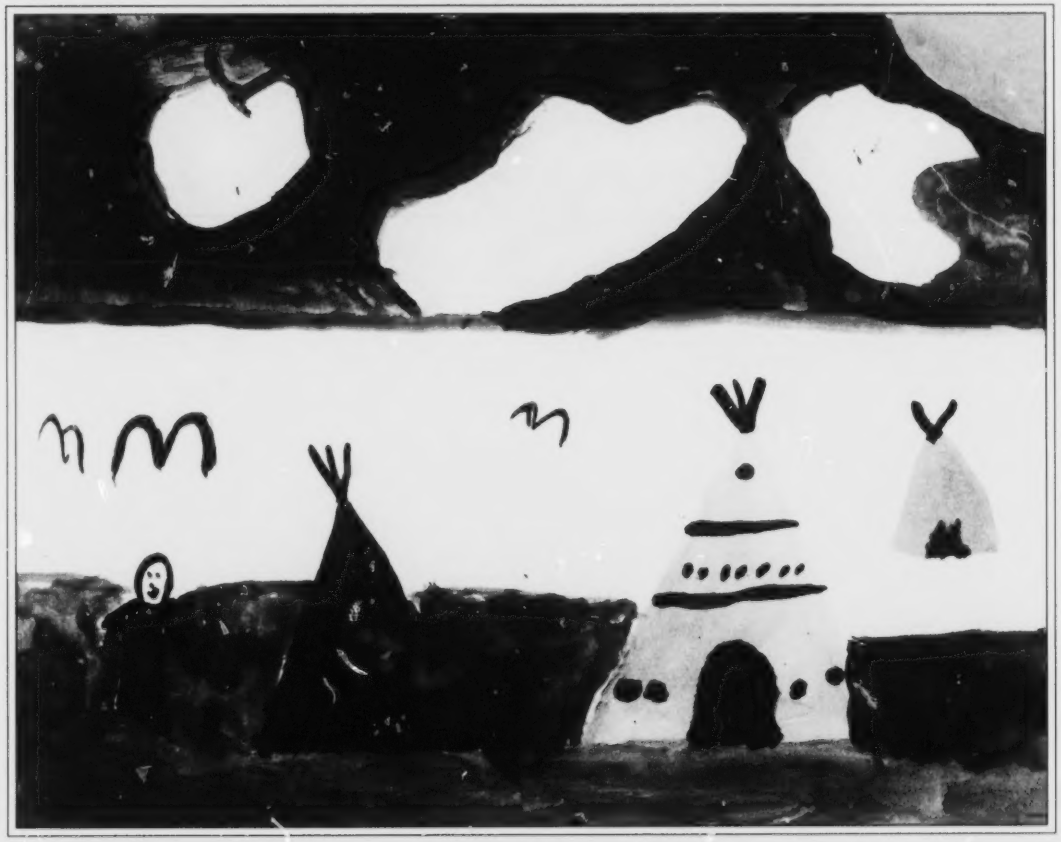

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BLACKFOOT LANGUAGE AND CULTURE PROGRAM

A CURRICULAR PROGRAM AND GUIDE

LANGUAGE SERVICES Alberta Education

(Early Childhood Services – Grade 9)

RC019070

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BLACKFOOT LANGUAGE AND CULTURE PROGRAM

A CURRICULAR PROGRAM AND GUIDE

(EARLY CHILDHOOD SERVICES - GRADE 9)

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PREFACE

The Blackfoot Language and Culture Program provides a broad framework of learner expectations and content within which a detailed course of study may be developed according to community and student needs. It is recommended that the Program commence with ECS. However, it is possible to enter the Program at any point provided appropriate adaptation is made. The intent of the Program is based on an instructional sequence beginning with ECS continuing uninterrupted to grade 9. Students advance through a series of learning experiences culminating in a steady growth of knowledge and skills.

The Program is intended primarily for Blackfoot students; however, it may be taken by any Alberta student wishing to study Blackfoot as a second language. The Program is designed to develop and enhance students' awareness and appreciation of Blackfoot culture, past and present, and to develop communication skills in the Blackfoot language. The Program develops functional fluency to enable students to communicate in a meaningful way with their family, the community and other Blackfoot language speakers.

The Program involves the student and the teacher in the learning process, but the cultural content involves Native community resource people in the teaching process as well. The knowledge and wisdom of Native people is recognized by this Program as they contribute to its implementation and ultimate success. Consequently, the formal educational process will become more meaningful for those Native community members who have felt alienated by it.

SECTION ONE

PROGRAM STATEMENT

SECTION ONE: PROGRAM STATEMENT

INTRODUCTION

In Alberta today, approximately 65% of Treaty Indians and 95% of Metis and Non-Status Indians are registered in provincial schools. Native children have been receiving Native language education for some time, due to the efforts of local educators and community members. For the first time, however, Alberta Education has undertaken to provide a provincial program for Blackfoot language education from Early Childhood Services to Grade 9.

The Blackfoot Language and Culture Program is available to both Native and non-Native students. This Program was produced for two reasons: to give recognition and stature to the Blackfoot language and to provide greater opportunities for all Alberta students to obtain Blackfoot language and cultural instruction.

The ultimate aim of education is to develop children's abilities so that they may fulfill their own aspirations and thereby make a positive contribution to society. Native people have been seeking an education program which will support their children's identity and culture. It is, therefore, appropriate that Native people have input into the development of programs. They are best able to tell us whether the programs are suitable and appropriate for developing the full potential of Native students. Developers of the Blackfoot Language and Culture Program have drawn upon the resources available in the community. The knowledge and wisdom of Elders, parents and local community people are recognized in this Program as they contribute to its development, implementation and ultimate success.

The Blackfoot Language and Culture Program is intended primarily for Native students; however, it may be taken by any student in Alberta who wishes to study Blackfoot as a second language. The Program is designed to develop and enhance a student's awareness of Blackfoot culture, past and present, and to develop communication skills in the Blackfoot language. With the acquisition of functional communication skills, Blackfoot students will be able to communicate with members of their family, the community and other Blackfoot language speakers.

Local communities should plan, adapt and develop specific content areas prescribed by the program framework and implement these according to the curricular guidelines and suggestions. The Blackfoot Language and Culture Program provides a broad framework in which content and learner expectations are set. From this broad curricular framework a detailed course of study may be developed according to community and student needs. The Program involves the student, the teacher and the Native community in the learning and teaching processes.

The Program is based on an instructional sequence beginning in Early Childhood Services (ECS) or Grade 1. However, it is possible to enter the Program at any point with appropriate adaptations. Students can advance through a series of learning experiences from Early Childhood Services to Grade 9, and steadily acquire new knowledge, skills and appropriate attitudes.

PHILOSOPHY AND RATIONALE

Canada is the home of various Native languages and cultures. Blackfoot, which is indigenous to Canada, is one of the two main languages spoken by the majority of Native Albertans.

Until the 1960s, when most Native children were still attending schools on the reserve, there seemed to be no need for concern about Native children retaining their language. Large-scale integration into provincial schools, however, has resulted in a drastic decline in the use of Native languages. The situation is particularly critical with the Blackfoot language.

If these languages and cultures are allowed to disappear, they will be lost forever. In a world of technological extremes there is a need for the Native person to maintain his Native language. It is a language completely of this hemisphere.

Blackfoot children need to see the reality of the Blackfoot people and culture as part of their formal education. They need to learn to respect the Blackfoot language and culture. The students will feel proud to speak the language because it has been elevated to its proper position and become part of their school learning experience. By learning their own language, students will receive the power to view the world from a different perspective.

The language of the Native people is the key quality which identifies them as Natives. Language is the one component of a culture which ties every facet of that culture together. Teaching the Blackfoot language will ensure the preservation of a perspective and view of the world that is unique to Blackfoot-speaking people. If the Blackfoot language is not revitalized, the heart of the culture will be eradicated in time. It is not to the benefit of a society that prides itself in its multiculturalism that this be allowed to happen.

In traditional Blackfoot society, the process of transmitting language and culture took place in the home. The young learned life skills from observation, imitation and practice. Learning was a life-long process in which supervision decreased as experience and proficiency grew. Children received all of their tribal education and socialization from older members of the extended family.

Therefore, a functional approach to language learning allows for the involvement of Native community resource people. An effective Blackfoot Program recognizes and utilizes the knowledge and wisdom of Native people, and allows them to be contributors to the educational endeavor.

The Blackfoot Language and Culture Program. A Curricular Program and Guide (Early Childhood Services - Grade 9) provides opportunities for developing and cultivating the unique talents, interests and abilities of students. Not only will the Program revitalize the Blackfoot language, but it will also legitimize the study of it to members of Blackfoot communities.

The Program will encourage Native parents to become involved in the education of their children. Grandparents, Elders and other community members will serve as resources for the implementation of language and cultural content.

GENERAL LEARNER EXPECTATIONS

General learner expectations designate the broad, long-range and significant outcomes desired from a program. It is expected that the Blackfoot Language and Culture Program will help students to become functional and contributing members of their Native community and of the greater society.

By the end of Grade 9, students will:

1. Acquire basic communication skills in the Blackfoot language by
   - 1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message;
   - 1.2 developing reading and writing skills to an extent determined by the local community.

2. Develop cultural sensitivity and enhance personal development by
   - 2.1 becoming more aware of their cultural heritage through learning the Blackfoot language;
   - 2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society;
   - 2.3 developing a positive attitude towards people who speak another language through exposure to the Blackfoot language and culture;
   - 2.4 broadening perspectives to include the national and international scene (becoming aware of Native peoples around the world);
   - 2.5 developing a greater awareness and appreciation of various cultural values and lifestyles.

3. Develop originality and creativity in the Blackfoot language by
   - 3.1 applying their skills to new and relevant situations;
   - 3.2 expressing their own ideas and feelings;
   - 3.3 discovering new dimensions of their personalities.

4. Acquire additional concepts and generalizations about language and language learning by
   - 4.1 acquiring some knowledge of the structure and function of languages;
   - 4.2 recognizing the basic structural similarities and differences between the Blackfoot language and English;
   - 4.3 developing an awareness of regional, social and functional variations of spoken language;
   - 4.4 developing a conscious knowledge of the skills and strategies used in learning a second language.

5. Develop a desire to extend or improve their proficiency in the Blackfoot language through further language study, whether for personal interest, for post-secondary studies, or for vocational purposes.

SPECIFIC LEARNER EXPECTATIONS

The following goals of the Blackfoot Language and Culture Program are not in order of importance. It is expected that the Program will enable students to:

ECS and DIVISION ONE

1 Acquire basic communication skills in the Blackfoot language by:

- 1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures and visual clues which help to convey the message;
- 1.2 developing reading and writing skills to an extent determined by the local community.

2 Develop cultural sensitivity and enhance personal development by:

- 2.1 becoming more aware of their cultural heritage through learning the Blackfoot language;
- 2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society;
- 2.3 developing a positive attitude towards people who speak another language, through exposure to the Blackfoot language and culture.

3 Develop originality and creativity in the Blackfoot language by:

- 3.1 applying their skills to new and relevant situations;
- 3.2 expressing their own ideas and feelings;
- 3.3 discovering new dimensions of their personalities.

4 Acquire additional concepts and generalizations about language and language learning by:

- 4.1 acquiring some knowledge of the structure and function of languages.

DIVISION TWO

1 Acquire basic communication skills in the Blackfoot language by:

- 1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message;
- 1.2 developing reading and writing skills to an extent determined by the local community.

2 Develop cultural sensitivity and enhance personal development by:

- 2.1 becoming more aware of their cultural heritage through learning the Blackfoot language;
- 2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society;
- 2.3 developing a positive attitude towards people who speak another language, through exposure to the Blackfoot language and culture;
- 2.4 broadening perspectives to include the national and international scene (becoming aware of Native people around the world);
- 2.5 developing a greater awareness and appreciation of various cultural values and lifestyles.

3 Develop originality and creativity in the Blackfoot language by:

- 3.1 applying their skills to new and relevant situations;
- 3.2 expressing their own ideas and feelings;
- 3.3 discovering new dimensions of their personalities.

4 Acquire additional concepts and generalizations about language and language learning by:

- 4.1 acquiring some knowledge of the structure and function of languages;
- 4.2 recognizing the basic structural similarities and differences between the Blackfoot language and English;
- 4.3 developing an awareness of regional, social and functional variations of spoken language;
- 4.4 developing a conscious knowledge of the skills and strategies used in learning a second language.

DIVISION THREE

1 Acquire basic communication skills in the Blackfoot language by:

- 1.1 developing listening and speaking skills while understanding and using appropriate intonation, gestures, and visual clues which help to convey the message;
- 1.2 developing reading and writing skills to an extent determined by the local community.

2 Develop cultural sensitivity and enhance personal development by:

- 2.1 becoming more aware of their cultural heritage through learning the Blackfoot language;
- 2.2 becoming aware of and appreciating, through instruction and direct experiences, the valuable contributions of Blackfoot people and Elders to society;
- 2.3 developing a positive attitude towards people who speak another language, through an exposure to the Blackfoot language and culture;
- 2.4 broadening perspectives to include the national and international scene (becoming aware of Native people around the world);
- 2.5 developing a greater awareness and appreciation of various cultural values and lifestyles.

3 Develop originality and creativity in the Blackfoot language by:

- 3.1 applying their skills to new and relevant situations;
- 3.2 expressing their own ideas and feelings;
- 3.3 discovering new dimensions of their personalities.

4 Acquire additional concepts and generalizations about language and language learning by:

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- 4.2 recognizing the basic structural similarities and differences between the Blackfoot language and English;
- 4.3 developing an awareness of regional, social and functional variations of spoken language;
- 4.4 developing a conscious knowledge of the skills and strategies used in learning a second language.

5 Develop a desire to extend or improve their proficiency in the Blackfoot language through further language study, whether for personal interest, for post-secondary studies, or for vocational purposes.

STATEMENT OF CONTENT

The Blackfoot Language and Culture Program. A Curricular Program and Guide (Early Childhood Services – Grade 9), consists of two components: the linguistic component and the cultural component. Much of the content already has meaning for the students because it is part of their life experience. The traditional culture and legend components are also meaningful to students because they refer to their cultural background.

Throughout the Progam, students will acquire basic communicative skills as well as language and culture proficiencies. Blackfoot attitudes and values, and a world view are taught in context, not as separate units. Through repetitive and developmental processes, students will demonstrate increasingly sophisticated skills in language usage and cultural behaviour.

Linguistic Component

The following language content states minimal expectations for students at each level who are completely unfamiliar with the Blackfoot language when they begin. The language content is defined according to functions (language uses) and notions (language concepts). Functions include such things as asking questions, reporting happenings, and making corrections. Notions are linguistic concepts such as time, location, direction, color, or frequency. **The items listed under notions are examples only. They are provided to guide teachers in selecting appropriate vocabulary. Appropriate substitutions may be made.**

To facilitate the overlapping of language and cultural themes, this program does not state a required order in which the language items are to be taught. All that is required is that a certain number of language items are covered in the course of a year's work. A set number of language functions and notions should be repeated over and over in different themes/topics throughout the year.

All language items are to be taught in the context of a thematic unit taken from the cultural content. For example, in teaching the topic of "Deer Hunting in the Fall" to Grade 6 pupils, the list of language items to be taught might look like this:

Functions:

- to identify (kinds of deer, location of deer, number of deer)
- to describe (deer hunt, deer movement)
- to state correctly (identity of animal, number of animals, location)
- to ask (location of deer, number of deer)
- to ask whether possible that (deer can be found in a certain area, one can go along on hunt, arrow heads are large enough)
- to state excitement (at having fallen a deer, being allowed to go along)
- to state disappointment (at missing the deer, seeing the deer run off)
- to suggest course of action
- to warn

Notions:

- There are (aren't) deer found here.
- here close by, there far away, there where we cannot see
- to the north, west, east, south
- among the, in the center of the, opposite the
- grazing, loping, listening with caution
- female, male, young, old, yearling
- they tend to... they usually... they habitually...
- number: singular, dual, plural deer
- many, few
- bigger than, smaller than
- as big as, small like

FUNCTIONS

A. Giving and Getting Facts

1. Identifying
2. Reporting, describing, narrating
3. Affirming, negating
4. Asking

B. Stating and Finding Out Attitudes

1. Agreeing and disagreeing
2. Denying
3. Accepting, declining, offering and inviting
4. Offering to do something
5. Stating/asking whether one knows or doesn't know
6. Stating/asking whether one remembers or has forgotten
7. Stating/asking about possibility or impossibility
8. Stating/asking about capability or incapability
9. Stating/asking about whether something is logical
10. Stating/asking about certainty or uncertainty
11. Stating/asking about obligation
12. Giving/getting/withholding permission
13. Stating/asking about liking and disliking, pleasure and displeasure
14. Stating/asking about interest and disinterest
15. Stating surprise
16. Stating hope
17. Stating/asking about satisfaction or dissatisfaction
18. Stating disappointment
19. Stating/asking about fear or worry
20. Stating/asking about preference
21. Stating gratitude
22. Stating sympathy
23. Stating/asking about intention
24. Stating/asking about want and desire
25. Apologizing and forgiving
26. Stating/asking about approval and disapproval
27. Stating regret
28. Stating indifference

C. Getting Things Done

1. Suggesting action
2. Requesting/inviting others to do things
3. Advising others to do things
4. Warning others to take care
5. Instructing or directing others to do things
6. Offering or requesting assistance

D. Socializing

1. Greeting
2. Meeting, introducing and identifying
3. Leaving people
4. Saying grace and other prayers
5. Acknowledging

NOTIONS

A. Existential

1. Presence
2. Absence
3. Availability, unavailability
4. Possibility, impossibility
5. Occurrence, non-occurrence (to happen)
6. Demonstration (to show)

B. Spatial

1. Location and relative position
2. Distance
3. Motion
4. Direction
5. Origin
6. Arrangement
7. Dimension
   - size and space
   - pressure and weight
   - volume
   - temperature

C. Temporal

1. Point of time, period
2. Earliness
3. Lateness
4. Length of time
5. Speed
6. Frequency
7. Continuity
8. Intermittance, temporariness and permanence
9. Repetitiousness and uniqueness
10. Commencement
11. Cessation
12. Stability
13. Change, transition
14. Priority
15. Simultaneousness
16. Present, past, future reference
17. Delay

D. Quantitative

1. Number
2. Quantity
3. Degree

E. Qualitative

1. Physical
   - shape
   - moisture, humidity
   - visibility, sight
   - audibility and hearing
   - taste and smell
   - texture
   - colour
   - age
   - physical condition
   - accessibility
   - cleanliness and presentability
   - material and genuineness
   - fullness

2. Evaluative
   - value, price
   - quality
   - rightness, wrongness, acceptability, inacceptability
   - desirability, undesirability

- correctness, incorrectness
- successfulness, unsuccessfulness
- utility, inutility
- capacity, incapacity
- importance, unimportance
- normality, abnormality
- facility, difficulty

F. Mental

1. Reflection
2. Expression

G. Relational

1. Action and event relations
   - agency (who)
   - objective (what)
   - dative (whom)
   - benefactive (receiver)
   - manner, means (how)
   - causative

2. Contrastive relations
   - equality, inequality, correspondence, contrast

3. Possessive relations
   - ownership, possession

4. Logical relations
   - conjunction and disjunction
   - inclusion and exclusion
   - cause and reason
   - effect
   - purpose
   - condition
   - focussing

Cultural Component

The cultural content presents Blackfoot culture as it is found in four contexts:

- the traditional culture before the arrival of the Europeans
- legends
- the student's daily routines including life at home, in the community and at school
- contemporary Native cultural events and lifestyles

1. Traditional Culture

Traditional culture is taught primarily through the study of pre-contact culture. This is done, firstly, to avoid confusion between the traditional culture as it existed prior to the arrival of the Europeans and the present Blackfoot culture. Secondly, it is hoped the students will gain a better understanding and appreciation of the traditional culture if it is studied as a whole way of life such as existed in the pre-contact era.

It is expected that the curriculum developers for each community will go to their Elders to fill in the details of the broadly outlined traditional culture content. It is also expected that the Elders will be called upon to interact with the students when they are learning about contemporary Blackfoot knowledge.

Here it will be as important for the students to learn the proper respect for and behavior towards Elders as it will be for the students to learn the language and other aspects of the culture.

The depth to which spiritual aspects of traditional culture are studied should be left to the discretion of the community, particularly to the Elders. There is no expectation other than to have certain rituals or ceremonies briefly mentioned in the classroom.

Though students will be learning about camp life and activities as practiced hundreds of years ago, much of it may be familiar to them.

Many will be familiar with the use of sweet grass, dancing and other aspects of camp life. For those students who have not been exposed to contemporary cultural activities, less time might be spent on the pre-contact culture content and more time spent on contemporary events, so as to give the students first-hand experience with the Blackfoot culture.

Sacred and Public knowledge exists in all traditional Native cultures. Spiritual aspects and the private ownership of certain knowledge, such as songs, are Sacred knowledge among the Blackfoot people.

In the Blackfoot culture, to acquire and possess Sacred knowledge is both a privilege and an honor. The right to certain Sacred knowledge is to be

earned through proper cultural channels. Knowledge may also be passed down from generation to generation to certain (special) individuals.

Public knowledge is common knowledge and the public generally has open access to it.

In some circumstances, only a certain person or group of persons possess the special right or authority to speak of or share their knowledge or area of expertise. It is left to the discretion of the individual whether or not he/she will provide this knowledge.

For example:

1. The mechanics of constructing a tipi is Public knowledge, whereas the design on a tipi is "owned" by a certain individual. Therefore, only he/she has the "right" to use it and to speak about it.

2. The fact that a Horn Society and a Women's Society exist is Public knowledge. As these societies are sacred and closed, one can not encounter open discussion about them, nor would one ask questions about them.

Sacred knowledge and these "rights" must be respected by all individuals, Native and non-Native, and be treated appropriately by those involved in the Blackfoot program.

The Elders of a community, traditionally, are the keepers and transmitters of knowledge. It is through their own life experience and acquiring of knowledge that Elders are greatly respected.

The young need to respect and recognize the important role the Elders play in their education.

2. Legends

Legends can be used in the classroom to teach acceptable traditional attitudes and morals. They can also be used to teach about traditional culture. For example, the teacher may point out tools used, family relationships or songs in a particular legend and have the students learn about them or learn the Blackfoot words for them as a follow-up activity. It is possible to use **only** legends in the classroom and teach all traditional culture through them if the curriculum developer so wishes.

3. Daily Routine

The daily routines are very broadly outlined in this guide to allow a maximum amount of freedom for the teacher, parents and students of each school to decide for themselves what is important and relevant in their daily lives and what to include in the curriculum. What is chosen will vary widely from school to school. It must be kept in mind that terms listed in the program guide under "Daily Routine" are suggestions only and meant to guide rather than restrict.

4. Contemporary Blackfoot Events and Lifestyles

The items listed under "Contemporary Blackfoot Events and Lifestyles" are the minimal expectations. It is up to the curriculum developers to decide what might be added to the list. If the students have not had these experiences, the teachers and the schools should make every effort to allow and/or encourage such experiences, either by taking the students out into a traditional environment or by bringing the activities into the schools.

CULTURAL COMPONENT – SCOPE AND SEQUENCE

ECS and Division One: Focus on People and Their Activities

Traditional Culture

- Grandfather/Grandmother (Elder)
  - giving advice in general, in particular
  - storytelling/teaching, name giving
  - certain Elders have a special right to do something (name-giving, spiritual activities and guidance)
- Father/Uncle (men)
  - hunting, shelter, raiding and warfare, name-giving, basic cooking skills
- Mother/Aunt (women)
  - foods, hides, domestic objects, medicine, fires, shelter
- Older Brothers and Sisters/Cousins (young adults)
  - helping and learning from adults, behaviors and attitudes towards adults, rites of passage into adulthood
- Younger Brothers and Sisters/Cousins (children and babies)
  - listening and learning, imitating adult roles, playing, singing, helping, young girls with women, young boys with men
- Babies
  - care
- Together (all camp members)
  - travelling, camp, games and play
- Gatherings (many different camps)
  - seasons for gatherings, winter and summer dances, drumming and songs
  - camping by clan, membership/relatives, visiting

Legends

- Attitudes, morals, values, beliefs →

Daily Routine

- Home
  - my house: eating, cleaning, chores, sleeping →
  - playing: indoors (music, television, games, visiting, and pretending); outdoors (skating, hunting gophers, games)
- School
  - before school: riding the bus, preparing lunch →
  - about school: new school year; school work; recess
  - after school: chores, games →

Contemporary Blackfoot Events and Lifestyles

- Seasonal ceremonies and rituals →
- Dancing →
- Native crafts →
- Survival skills →
- Contemporary hunting, fishing and farming →
- Summer activities
  - swimming, campouts, cookouts, visiting →
- Intertribal gatherings (cultural, sports, etc.)
  - preparation, travel, arriving and leaving the event →

Division Two: Focus on Seasons and Activities

- Spring, Summer, Fall, Winter
- Primary Seasonal Activities
  - hunting, gathering, fauna, flora
  - survival skills
  - gathering food and medicine
  - food preparation
  - sinews and hides: tanning, sewing
  - making of tools and weapons
  - making of domestic objects
  - caring for domestic animals
  - travelling
  - shelter
- Socializing and Spiritual Life
  - gatherings
  - legends and storytelling
  - seasonal ceremonies and rituals
  - singing, dancing
  - games and play
- Travel, Territory, Land
  - location of Confederacy tribes
  - location of enemy tribes
  - alliances
  - relationship with territory

- About the house; interaction with siblings; gatherings; television; visiting; interaction with adults; prayers
- Awards day; open house; tournaments; intramurals; dances →
- Drumming, singing and dancing →

Division Three: Focus on Concepts and Activities

- Conserving Nature
  - respect for nature; knowledge of nature; little wastage; no hunting of dependent young; hunting only when required
- Ceremonies and Rituals
  - meaning and purpose; symbolism, treaties, kinship
- Blackfoot Philosophy and Spirituality
  - cycle of life; emotions; morals and values; mind, spirit and body; symbols
- Land and Territory
  - traditional use and concept of territory; travel routes, territorial boundaries, intertribal trade; treaty and land claim implications
- Camp Roles and Interactions
  - interaction and relationships; role of Elder and Chief; specialists; educating the youth; decision making
- Seasonal Calendar
  - role of seasons
- Gatherings
  - who, when, where, why and what they would do; relatives; ceremonies and rituals; drumming, singing and dancing; handgames and competition; storytelling
- Change (with the arrival of the Europeans)
  - trading economy; settlers; government treaties
- Lifecycles
  - changes in lifetime; phases; rites of passage into adulthood
- Technology/Material Culture
  - personal adornment/clothing; hides; shelter; domestic objects; weapons; musical instruments; travel; medicine; food; material culture
- Differences in Native Cultures
  - comparison of different Native cultures

- Regional legends in more depth
- Comparing legends with those of other Native cultures

- Interaction with siblings and adults; gatherings

- Preparation of memorial feast →
- Occupations of Native people →

REQUIRED AND ELECTIVE COMPONENTS

The **required component** is comprised of the cultural and language content. It is expected that the curricula produced in the various regions will be based upon a thematic approach. All the themes will be based upon major thematic headings chosen from the cultural content of the Program. All language will be taught through or within the cultural themes.

The content of the **elective component** will be determined a) by the individual communities in keeping with the community's values, needs, and cultural and environmental differences, and b) by the teacher, who knows the differing needs of his or her students.

The **elective component** will take into account:

- Students' need for **acceleration** and **enrichment** (students who are Native language speakers in a class of non-speakers). These students could define and explore cultural topics of their own choice, research topics covered in class in more depth, or look into more topics than covered in class. In terms of language, students can be required to gain facility with more difficult notions and functions and with literacy.

- Students' need for **remediation** (students who are behind the majority of their classmates). These students could be given extra practice with already learned language notions and functions by being given more concrete activities, structured activities and varied modes of communication such as tapes, drama and music, interviews and student interaction.

- A community-expressed desire for more time to be spent on any one of the cultural components. For example, an urban school may want to spend more time on contemporary events due to the lack of student experience with those activities in their routine lives. On the other hand, a rural school may want to increase the time spent on traditional activities such as tanning a hide.

- Other topics and activities of interest to the community.

Below is a list of suggested topics and activities which might be useful in choosing the elective component:

- language styles and language change
- language dealing with humor, insult and correction
- local history and important figures
- comparing and contrasting Native languages and cultures
- history since the arrival of the Europeans; change and impact of change
- cross-tribal exchanges
- pan-Indianism: borrowing, boundaries, essence of "Indian-ness"
- talks from "successful" Natives
- parental involvement in teaching dancing, drumming, and making costumes
- cross-tutorage: younger children being tutored by older people
- knowledge of plants
- various treatments of legends: drama, puppetry, poetry, storytelling
- stereotyping
- contemporary issues: land claims, treaty rights, local control, alcoholism, suicide
- political issues: aborginal rights, Canadian constitution, self-government

SECTION TWO

SPECIFICATION OF CONTENT

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SECTION TWO: SPECIFICATION OF CONTENT

LINGUISTIC COMPONENT

Functions

Functions include such things as asking questions, reporting happenings, and making corrections. The items listed under functions are examples only to guide teachers in selecting appropriate vocabulary. Appropriate substitutions may be made. Examples of language use apply to Divisions One, Two and Three unless specified otherwise.

"Suggested" means that the content may or may not be taught as illustrated. The Blackfoot words and phrases that are used in this document are based on the original Blackfoot language. Each Blackfoot community (whether it is Blackfoot, Blood or Peigan) may use the Blackfoot dialect spoken in their community. Schools are legally required to meet the specifications stated in Section One of this document. Section Two is provided to assist and advise teachers, who may choose to adapt the lessons as they see fit.

The examples refer to language use by the Blackfoot (Siksika), Blood (Kainai) and Peigan (Pikani). The left-hand column include all three dialects: Blackfoot, Blood and Peigan. If variation occurs between dialects, the Blackfoot dialect form is noted in the right-hand column. If a Peigan variant exists, it is noted as a footnote.

. GIVING AND GETTING FACTS		**Blackfoot Dialect (Siksika)**
1. Identifying		
***Aamostsi sa'aowaayi.**	These are duck eggs.	**Áámostsi sa'áiowaistsi.**
***Aamoksii ponokaomitaiksi skiimi.**	These horses are mares.	**Áámoksi ponokómitaiksi ski'miiyaawa.**
Piikaniikoana. Iihto'toowa Brocket.	He's a Peigan. He comes from Brocket.	**Apa'tohsipikániikowana. Iihto'to'wa Piikáni.**
Siksikaaakiiwa.	She's a Blackfoot woman.	**Siksiká'kiiwa.**
2. Reporting, Describing and Narrating		
Aamo ii'naksipokaawa akaisistsikowa.	The baby is tired.	**Áámo issitsimaana ákaisstsikssiiwa.**
Oomiksi ponokaomitaiksi aomaahkaayaaw.	Those horses are running.	**Óómiksi ponokómitaiksi ókska'siiyaawa.**

***Peigan Dialect (Pikani)**

Aamoistsi saaiowayi. ..... These are duck eggs.
Aamoksi ponokáómitai. ..... These are horses.

litoomaakihtaawa ma ninaawa, - iitohpokoomiiwa ohkoyi iitsitapooyaawa otsitaikkiaakihpi.	First, the man packed, then he went with his son to where he trapped/ hunted.	**Nótooma'kihtaawa má nínaawa inái'tohpoko'miiwa ohkóyi amíí otsítaikkiaakihpi/otsítaikskimahpi.**

3. Affirming, Negating

A, anistapiiwa soopa'tsi.	Yes, it is a chair.	**A, anistápiiwa asóópa'tsisa.**
Sa, maatanistapiiwa soopa'tsi.	No, it is not a chair.	**Saáh, máátanistapiiwatsiksi asoopa'tsisa.**
A, awaapatsiiwa.	Yes, once in a while he/she is late.	**A, áikkamsookapatsiiwa.**
Maataonowawaapatsiiwa.	He/she is never late.	**Máátaónawawaapatsiiwaatsiksi.**

4. Asking

Tahka ooma ninaawa?	Who is that man?	**Takátsiksi óóma nínaawa?**
Tahka ooma nina itaipoyi?	Who is that man standing over there?	**Takátsiksi óóma nína itaïpoyi.**
Tahka ooma nina itsissaipoyi?	Who is that man standing in front?	**Takátsiksi óóma nína itsíssaipoyi.**
Tsiya kitsokii'tsii'pa?	Which do you like?	**Tsiyá kinóhkahsi'tsi'paatsiksi?**

B. STATING AND FINDING OUT ATTITUDES

1. Agreeing and Disagreeing

Ni'toyi nohkattanistsi'taki.	I feel the same way.	**Ni'tóyi nóhkattanistsi'taki.**
Kitsiimaanii.	You are right.	**Kitsíimani.**
Nimaatohkssokii'takihpa.	I don't like it.	**Nimáátohkahsi'tsi'paatsiksi.**
Sa	No	**Saá**

2. Denying

Nimaatamihpa.	It was not me.	**Nimáátamihpaatsiksi.**
Nimaatamihpa annahka ohko'mi' poyiiwahka.	It was not me who was complaining.	**Nimáátamihpaatsiksi annáhka ohko'mí'poyiiwahka.**
Nimaataohkaaniihpa.	I am not complaining.	**Nimáátohko'mí'poyihpaatsiksi.**
Nimaatahksahko'mi poiyihpa.	I am not always complaining.	**Nimáátahksohko'mi' poyihpaatsiksi.**
Nimaatahksa paisskiipa nitahkohtohko'mi'poihpi.	I am not always searching for something to complain about.	**Nimáátahksa,paissapihpaatsiksi nitahkohtohko'mi'poisi.**

3. Accepting, Declining, Offering and Inviting

Nitaaksiikaahsi'taki naahkitapoohsi.	I will be happy to go.	**Nitsikákahsi'taki nitáhkitapohsi.**

Aaksiikssoka'piiwa.	That will be good.	**Ikáksoka'piiwa.**
Nimaatakohkottsitapoohpa.	I cannot go.	**Nimááta'kohkottsitapóhpaatsiksi.**
Nitsiikohtsowahsii'taki, nimaatakohkottanisttsiihpa.	I am sorry, I cannot do it.	**Nimáátohkohkottanisttotsi'paatsiksi.**
Kitaksstaohkottaistoohpa?	Can you come?	**Kitáksto'hkóttaistóhpaatsiksi?**
Kitsiikstatoohpinnaan kiaahkaistoohsi.	We would like you to come.	**Nitsiikstahpinnaana kitáhkohpo'kiiyohsi.**

4. Offering to Do Something

***Nitaksta'yiistapihtsawa sii'kaniksi?**	Shall I put the blankets away?	**Nitáksta'yiistapsstsáwaniiksi si'káániksi.**
Nitaksto'toomiistaphtopa si'kaanistsi?	Shall I put the blankets away first?	**Nitáksto'toomiistapsstsa'wa niiksi si'kaaniksi?**
Kitakstaisspommoohpa?	Can I help you?	**Kitáksto'hkottsspommóhpaatsiksi?**
***Nitakstao'tanii'pa mataakistsi?**	Shall I peel the potatoes?	**Nitáksto'tanitakhipaatsiksi matáákiistsi?**

5. Stating/Asking Whether One Does or Doesn't Know

Kiistowa, kita'yaissksinii'pa niitaokoisskao'pi?	Do you know how to build houses?	**Kitai'ssksinihpa nitáisstaakio'pi náápiooyiistsi?**
***kitai'yaissksini'pa nitapasstotsipi iinak'sapiooyiistsi?**	Do you know how to build small houses?	**Kitai'ssksini'paatsiksi nitáisstaakio'pi poksáápiooyiistsi?**
***Nitsitaotokstaki kiipoo.**	I can count to ten.	**Nitákohkottohkokstaki kiipó.**
Nimaatssksinii'pa otsskssskohsini.	I don't know his number.	**Nimáátohkssksini'paatsiksi otsskskááksini.**

6. Stating/Asking Whether One Remembers or Has Forgotten

Nimaatattssksinii'pa.	I do not remember.	**Nimáátohksakiassksini'paatsiksi.**
Maatattssksinim(m)a nitsinihka'simi.	He does not remember my name.	**Máátsakiassksinimmaatsiksi nitsinihka'simi.**

*Peigan Dialect (Pikani)

si'ka'tsii	blankets
Nitáksstao'tani'pa niistsi paatáákistsi?	Shall I peel the potatoes?
Kita'yaiss Ksinii'pa niitápaisstotsi'pa naapiooyi?	Do you know how to build houses?
Nitákohkottsito'tokstaki Kiipó.	I can count to ten.

Maatattssksinim(m)a nitootssaiyi.	He does not remember I took it.	**Máátsakiassksinimmaatsiksi nitó'tsisa.**
Kimaatattssksinoawa ohsissi.	You do not remember her younger sister.	**Kimáátsakiassksinowáwaatsiksi ohsíssa.**
Katai'saakiaissksinoawa ninna?	Do you still remember my father?	**Kítai'saakiassksinowáwaatsiksi nínna?**
***Kitsiipahtsisaissksinii'pa kisinaakia'tsisi.** ...	Did you forget your book?	**Kítai'pahtsiitski'paatsiksi kisínaakia'tsisa?**

7. Stating/Asking about Possibility or Impossibility

Aakohkottanistsiiwa.	It is possible.	**Akohkottanistsiiwa.**
Ooma sikihtsisoowa maatakohkottsitapoowa koonsskoi.	That moose cannot move in snow.	**Óóma siksstsiso maatohkotawatta'-toomaatsi kóónissko.**
Akohkottssootaawa aapinakosi.	It is possible, it may rain tomorrow.	**Ahkikkamsootaawa apinákosa.**
Aaksstaohkottanistsiiwa?	Is it possible?	**Áksto'hkottanistsiiwa?**
Aakstaohkottsipansstsitsiwa?	Can it burn all night?	**Áksto'hkottsipannsstsitsiiwa?**

8. Stating/Asking about Capability or Incapability

Nitakohkottanisttotsii'pa.	I can do it.	**Nitákohkottanisttotsi'pa.**
Nisskana maatomayaohkottahkaniaakiwa.	My little sister cannot sew yet. ..... (male speaker)	**Nisskána máátomaayoh-kottahkánaakiiwaatsiksi.**
Nimaataohkottsisamohkitopiihpa.	I cannot ride for long.	**Nimáátohkottsisamohkitópih-paatsiksi.**
Kitakstao'ohkottanisttsiihpa?	Can you do it?	**Kitáksto'hkottanisttotsi'paatsiksi?**
***Kita'yaohkottssaahsii'poyiwa?**	Can he/she speak Sarcee?	**Kita'yaohkottssahsii'poyiiwa?**

9. Stating/Asking about Whether Something Is Logical

Ahkayakitapoowa Mohkinsstsisi.	He must be going to Calgary.	**Áhko'taitapo'wa mohkínsstsisa.**
Ahkayakotomitapo'wa Mohkinsstsisi.	He must be going to Calgary first.	**Áhko'tayakotomitapo'wa Mohkinsstsisa.**
Ahkayaksisskanitapo'wa Mohkinsstsisi.	He must be going to Calgary early in the morning.	**Áhko'tayakisskaniitapo'wa Mohkinsstsisa.**

*Peigan Dialect (Pikani)

Kitsipahtsistsski'pa Kisínaakia'tsisa?	Did you forget your book?
Aksstao'hkottssahsi'poyiiwa?	Can he/she speak Sarcee?

Nitsiinoawa otsoyssi maahksstao'ksistso'kinihk.	I saw him eating so he must not be hungry.	**Nitsíinoowawa otóisi nimáátohkanistsimmáwaatsiksi máhksisttso'kinsi.**

10. Stating/Asking about Certainty or Uncertainty

Iitskimmati nooma.	I know he left it here.	**Itsski'ma annóóma.**
Maatsaiyiitakiaana'piiwa iitsstsii'pa kiaayoyi iitooyi.	There is no doubt there was a bear here.	**Máátsaiya'piiwa itsstsí'pa kyááyo.**
Nitssksinii'p iinaka'siimiwa.	I know he/she has a car.	**Nitssksini'pa ihkoíinaka'siimiwa.**
Aahkamohkanaomia'nistsitapii i'to'tooyiksi.	There may have been different people there.	**Áhkikkamohkanoomia'nistsitapii-yawaa itópiiyíksi.**
Ahkama'pitstsii'p aaohsini.	There may be food there.	**Áhkikkamitstsi'pa aáóhasini.**
Aakatsitstsii'p otohpokotoomayi.	He will probably bring someone.	**Áhkikkamattsitstsi'pa-ótohpoko'tó'mi.**
Iitaakohtsiksimistaawa kamaakssko'toosaiks.	He wondered if they would return.	**Ihtáiksi'mssta otáhkstáakssko'tohsi.**
Maatakssootaayihka.	He doesn't think it will rain.	**Mátohkanistsi'takiíwaatsiksi máhksotahsi.**
***Iitstsii'pa aattsistai annoom?**	Are you sure there are rabbits here?	**Kitsíimanihpa itstsi'pa aáttsistaiksi?**

11. Stating/Asking about Obligation

Aaksstsina'ahkayo'pa.	We have to go home.	**Áksstsina'hakayo'pa.**
Kitaksstsina'yiistapoo.	You have to go away.	**Kitáksstsina'yiistapo.**
Niiksipookaiksi aksstsinai'poipoyiyaawa.	The children must stand up.	**Niíksi pookáíksi áksstsinai'poipoyiiyaawa.**
Maataksstsinao'yiwaats.	He doesn't have to eat.	**Mátakstsinoyiiwaatsiksi.**

12. Giving/Getting/Withholding Permission

Kitakohkottsitapoo iitaisaipioohso'pi.	You can go to the bathroom.	**Kitákohkottsitapo maká'piooyisa.**
Niiksi saahkomaapiiksi aakstao'ohkottohpokiakomootsiwa niiksi aakiikoaiksi?	Can the boys play ball with the girls?	**Niíksi sahkómaapiiksi áksto'hkottohpo'kia'komootsii-waiksaawa niíksi a'kiikowaiksi?**
Kimaatakohkottsowatoohpa anni.	You can't eat that.	**Ánni kimátakohkottsowató'paatsiksi.**

*Peigan Dialect (Pikani)

Kitsiimanihpa itstsi'pa aáttsisstaiksi? ..... Are you sure there are rabbits here?

Kitakohkottssainakkowawa anniksi iihtaohpommao'piksi?	Are you allowed to spend that money?	**Kitáksto'hkottohtohpommáh-paatsiksi anniiki ihtóhpommo'piksi?**
***Aksstsinai'ssko'tooyiwaiksaawa aamoksi aiksistoomatokska'siiksi?**	They have to take the car back?	**Áksstai'stsínai'skomatsskaawai-kssawa anniiki áiksisstoomatokska'siiksi?**

13. Stating/Asking about Liking and Disliking, Pleasure and Displeasure

Division Three

Ikssoka'piiwa.	It is nice.	**Íksoka'piiwa.**
Nitsiikssokii'tsii'pa.	I like it.	**Nitsikáhsi'tsi'pa.**
***Nitsiikayaahsaahkiohsi.**	I enjoy canoeing.	**Nitsikááyahsahkiohsa.**
Nimaatohkaahsii'tsii'pa.	I do not like it.	**Nimáátohkahsi'tsi'paatsiksi.**
Nitsiikaikai'tsii'pi peas.	I do not like peas.	**Nimáátohkahyahsoyihpaatsiksi óhkominokoyi.**
Kita'yaiyaahsspiyihpa?	Do you like dancing?	**Kíta'yaayahsspi'hpaatsiksi?**
Kitakstao'ohtsoyihpa?	Would you like some?	**Kitáksto'htsoyihpaatsiksi?**

14. Stating/Asking about Interest and Disinterest

Iksskaipisata'piiwa.	It is very interesting.	**Nitá'pakakoma'piiwa.**
Nitsiikohtsistsisskin.	I am interested.	
Nimaatakihstaahpa naahkanisttsissi.	I would not like to do that.	**Nimáátohkstáhpaatsiksi nitáhkanisttotsissi.**
Kitai'sstaahpa kitaahkohkoissksinissi?	Do you want to learn about it?	**Kítai'stáhpaatsiksi kitáhkohkwissksini'si?**

15. Stating Surprise

Division One

Stonnatsipisatsii'tsii'p.	I am surprised.	**Sóótamohtsistotooko'wa.**

***Peigan Dialect (Pikani)**

Nitaksstsinao'toyo'kaahpa?	Do I have to go to sleep?	**Nitáksstai'sstsíno'toyo'káhpaatsiksi.**
Aksstsinao'ohpokiiyoowaiksaawa?	They have to come with us?	**Áksstsino'hpo'kiyo'waatsiksaawa?**
Áksstsínaissksipiiwa niiksi áiksisstoomatokska'siiksi?	They have to take the car back?	
Nitsikai'taami'tsi'pa ahkióhsini.	I enjoy canoeing.	

Ha'aiya!	Oh my goodness! (same use but not meaning)	**Kiááyo/Nááyiyo!**
Stonnatsipisata'piiwa.	It is surprising.	**Sóótamohtsistotooko'wa.**

16. Stating Hope

Maahkoohsootaahsi.	I hope it rains.	**Nitsíkskai'ssta máhksootáhsi. or Kamóhksootahsii.**
Maahkoohksikakasoohsi apinákosi.	I hope it rains all day tomorrow.	**Nitsíkskai'ssta máhkikakaisootahsi apinákosi.**
Maahkoohkoo'manistasootaahsi apinákosi ksisskanootonisi.	I hope it continues to rain tomorrow morning.	**Nitsíkskai'ssta máhkikakaisootahsi ksisskanóótonisa.**
Nitsiikstaa.	I hope so.	**Nitsikóhkitsi'taki./Nitsikó'tsi'taki.**
Nitsiikstaahpinnaan kitaahkssko'toohsi.	We hope you will come back.	**Nitsíkstahpinnaana kitáhksko'tohsi.**

17. Stating/Asking about Satisfaction or Dissatisfaction

Ikssoka'piiwa.	This is good.	**Áámoyi íksoka'piiwa.**
Stamikakssoka'piiwa.	This is just perfect.	**Aámoyi niitá'psoka'piiwa.**
Iihko'tsima otsstatoo'pi.	He got what he wanted.	**Nóhkotto'tsima otsítotoiitsihtahpi.**
Maataahsii'tsimaatsayi	He doesn't like it.	**Máátahsi'tsímaatsiksi.**
Imattssoka'piiwa.	It is almost right.	**Imatókamo'ta'piiwa.**
Anni maatawaaniihpa.	That's not what I meant.	**Nimáátawaanihpaatsiksi.**
Kimaatootsistapii'takihpa.	You misunderstood.	**Kimáátotsistapi'tákihpaatsiksi.**
Kita'yaahsii'tsii'pa aamoyi?	Do you like this?	**Aámoyi kíta'yahsi'tsi'paatsiksi?**
Aamoyi katai'soka'piiwa?	Is this okay?	**Aámoyi kátai'soka'piiwaatsiksi?**
Anni kataa'nistapiiwa anniihk kitaawaanihpihka?	Is that what you wanted?	**Káta'nisstsiiwa annihka kitááwaanihpi?**

18. Stating Disappointment

Nitsiksikooki'taki.	I am disappointed.	**Nitsiksíkooki'taki.**
Nitsiksikooki'taki nitsawissino'tsi'si.	I am disappointed that I did not catch it.	**Nitsiksíkooki'taki nitsawissino'tsi'si.**
Maatsikakssoka'piiwa.	That is not good. (That is too bad.)	**Máátohksoka'piiwaatsiksi.**
Nitsiiksskaohtsowahsii'tak.	I am very sorry.	**Nitsiikssaókamo'tai'taki.**

19. Stating/Asking about Fear or Worry

Divisions Two and Three

Nitsiiksiko'po.	I am scared.	**Nitsiksíko'pa.**

Nitsiika'pitsihtatoo'p maahkoka'pissi.	I 'm worried it might break/wreck.	**Nitsiksí'sskato'pa mahkominihkahsi/máhkoka'pisi.**
Kitai'ko'pohpa?	Are you afraid?	**Kítai'ko'póhpaatsiksi?**
Tsska kimohta'paitsiihtahpa?	What are you worried about?	**Tsiyá anistápiiwaatsiksi kitómohta'paitsihtahpi?**

20. Stating/Asking about Preference

Annaiyai nitssokimmawa.	That is the one I like/want.	**Ánnayi nitsíksoki'tsi'pa/ nitsikitotoiitsihtahpi.**
Annaiyai nitootsitskssokimmawa.	That is the one I like better.	**Ánnayi nitó'tsitsskahsi'tsi'pa.**
Iitsitskstaawa maahkssaitsinssi.	He/she prefers not to join in.	**Máátohkstaawaatsiksi máhkitsi'nsi.**
Taiya kitstatawa?	Which one do you want?	**Tsiyá kitá'ko'towaawa.**
Kitao'tsitskstaahpa kitaahksoyssi niita'pihkiitaani?	Would you prefer to eat bannock?	**Kitáksto'htsowo'yihpaatsiksi niita'pihkiitaani?**

21. Stating Gratitude

Nitsiikohtaahsii'taki.	It makes me feel good.	**Nitsíkohtahsi'taki.**
Nitsiikohtohtsokimmaohsi kiitotohsi.	It makes me feel good that you came.	**Nitsíkohtahsi'taki kitáistohsi.**
Nitsikohtohtsokimmohsi kitohkanassko'tohsoowai.	It makes me feel good that you all came back.	**Nitsíkohtahsi'taki kitsskáistohsoowaawa.**
Soka'piiwa otomatskahtoohsayi.	It was good that he gave it.	**Iksoka'piiwa otomátskahtohsáyi.**
Nitsiiksiksimattsii'tsii'p.	I am grateful.	**Nitsiksíksimatsi'tsi'pa.**

22. Stating Sympathy

Ikomaoka'piiwa.	That was too bad.	**Ikómooka'piiwa.**
Nitsiikohssammayi koko'siksi.	I pity your children.	**Nitsiíkohssammayi kóko'siksi.**
Nitsiikohtsowahsii'taki.	It makes me feel bad. (I'm sorry.)	**Nitsíkohtsawahsi'taki.**
Nitsikohtsawasokimmoksi kitsiistapohsi.	It makes me feel bad that you left.	**Nitsíkohtsawahsi'taki kitsiistapohsi.**
Nitsikohtsawasokimmohsi kitsiipanaayistapohsi.	It always makes me feel bad that you left early.	**Nitsíkohtsawayahsi'taki kitsíipanaayistapohsi.**

23. Stating/Asking about Intention

Divisions Two and Three

Nitaiksimsstaahpinnaan naahkotoki'kaannaani.	We are thinking of going camping.	**Nitanistáiksimstahpinnaana náhkotooki'kahsinnaana.**
Nitaayaakisiksika'pistotsii'p.	I will clean it.	**Nitááya'ksikkaanistotsi'pa.**

Nitaiksimsstaa naahkotoipasskaani.	I am thinking of going dancing (at the pow-wow).	**Nitanistáiksi'mssta náhkotoiipaisskahsi.**
Kitakstao'toissapihpa aisaiksisttoyi?	Are you going to the movie?	**Kitáksto'toissapihpaatsiksi áisinaakiyohpi?**
Aaksta'yiistapoowaiksaawa?	Are they going to go away?	**Áksta'yiistapo'waatsiksaawa?**

24. Stating/Asking about Want or Desire

Nitaisstaanaahkitapoohsi iitaisaipioohso'pi.	I want to go to the bathroom.	**Nitsíiksta náhkitapohsi maká'pioyisa.**
Aakstsina'yo'kaawa.	He has to (needs to) sleep.	**Ákstsina'yo'kaawa.**
Nohkohkokkit kaayii.	May I have some dry meat?	**Nohkohkókkita káyii?**
Kitaistaahpa kitaahksoyssi?	Do you want to eat?	**Kítai'stahpaatsiksi kitáhksoi'si?**
Kitaistaahpa kitaahkahkayssi?	Do you want to go home?	**Kítai'stahpaatsiksi kitáhkahkay'si?**

25. Apologizing and Forgiving

Nitsiiksskaohtssowahsii'taki.	I feel very sorry about it.	**Nitsíiko'htsawahsi'taki.**
Pahtsa'piiwa.	It was a mistake. (I'm sorry.)	**Pahtsa'piiwa.**
Soka'piiwa.	That's good. (That's OK.)	**Soka'piiwa.**
Maatohkoikiiwa.	It is nothing. (It does not matter.)	**Máátohkoiikiiwaatsiksi.**

26. Stating/Asking about Approval and Disapproval

Soka'piiwa	Good	**Soka'piiwa**
Otsitsskssoka'piiwa	Better	**O'tsitsskssoka'piiwa**
Stohkanaisoka'piiwa	Best	**Istohkanáisoka'piiwa**
Kitohkottsawa'paokska'si.	You shouldn't run around.	**Kitákohkottsawa'pookska'si.**
Maatohkssoka'piiwa.	It's not very good.	**Maatohkíita'psoka'piiwaatsiksi.**
Katai'soka'piiwa?	Is this good/okay?	**Kíto'hkoiikiiwaatsiksi?**
Kitaa'nistsii'takihpa maahkssoka'pssi?	Do you think it is okay/good?	**Kita'nistsi'takihpaatsiksi máhksoka'pisi?**

27. Stating Regret

Division Three

Maatssoka'piiwa kitsikahksinissi.	It is not good that you cut it.	**Mátohksoka'piiwaatsiksi kitsiisstsini'si.**
Maatssoka'piiwa kitoomoksiistsini'si.	It is not good that you cut it crooked.	**Mátohksoka'piiwaatsiksi kitóómoksiistsini'si.**

Nitsiikohtsowahsii'taki kitssaohkottsspommoohsi.	I am sorry I could not help you.	**Nitsíkohtsawahsi'taki kitsáwohkottsspommohsi.**
Nitsiikohtsowahsii'taki kitsáwohkottsspommohsi kitahksiistapohtosawa.	I am sorry I could not help you put things away.	**Nitsikohtsawahsi'taki kitsáwohkottsspommohsi Kitahksiistapihtaksi.**
Nitsiikohtsowahsii'taki kitssawohkotto'tsissi.	I am sorry you could not get/take it.	**Nitsíkohtsawahsi'taki kitsáwohkotto'tsisa.**

28. Stating Indifference

Nimaatohtsikiihpa.	I do not care.	**Nimáátohkohtsikihpaatsiksi.**
Nimaatohtsikiihpa ikkaamiista'poyiiniki.	I do not care if you go.	**Nimáátohkohtsikihpaatsiksi kamiísto'yiiniki.**
Maatohkoikiiwa.	It does not matter.	**Máátohkoiikiiwaatsiksi.**
Maatohkoikiiwa ikkaminookisaawa.	It does not matter if they see us.	**Máátohkoiikiiwaatsiksi kaminookisaawa.**
Maatohkoikiiwa ikkaminookisa apinákosa.	It does not matter if they see us tomorrow.	**Máátohkoiikiiwaatsiksi kaminookisaawa apinákosa.**
Soka'piiwa.	That is good/okay.	

C. GETTING THINGS DONE

1. Suggesting Action

Aahkonawahkao'p aatapiimiks.	Let us play dolls.	**Áhkonawahko'pa atapíimiksi.**
Aakstao'matapaoo'pa?	Shall we leave?	**Áksto'matapo'pa?**
Aakonotoissapio'pa aissaiksistoyi?	Let us go to the movies?	**Áhkonotwissapiyo'po áísinaakiyohpi?**
Aakohkottotoomiooyop annoom.	We could eat here first.	**Áhkonotoomítsoyo'pa annóóma.**

2. Requesting/Inviting Others to Do Things

Kitakstaohkottaisstoohpa annoom nookowayi?	Can you come to my home/place?	**Kitáksto'hkottaisstohpaatsiksi annóóma nookóówaayi.**
Kitakstai'tsoyihpa annoom?	Would you like to eat here?	**Kitákstai'tsoihpaatsiksi anóóma?**
Kippohkitsinikookinnaana?	Would you please tell us a story?	**Kippóhkitsinikookinnaana?**
Kitao'ohkoi'takihpa kitaahksspomookihsinnaani?	Do you mind helping us?	**Kíto'hkoi'takihpaatsiksi kitáhksspommookssinnaana?**

3. Advising Others to Do Things

Stamakao'takitaaki kinnistotoohsi.	You should take a lot of warm clothes.	**Kitákohkottako'taki kínnistotohsiistsi.**
Stamootoomioyi'taaki.	You should eat first.	**Kitá'kohkotoomioyi.**
Stamaaksapskaohsitaaki.	You should put on your coat.	**Kitá'kohkottotooma'kohto'pa kítsspiksisoka'simi.**
Maatoyaakao'piita.	Go and sit down.	**Matóópiita.**
kitakotoyakao'pi.	You should go and sit down.	**Nohkotóópiita.**
kitakotommotoyakao'pi.	You should go and sit down first.	**Nohkotómotoopiita.**

4. Warning Others to Take Care

Isskskaatakit!	Be careful!	**Isskssská'tákita!**
Miinitapohtoot oomi ookiakihsini.	Do not go near the reservoir.	**Pinitápo'ta óómi niyiitahtaamsskaami.**
kitaksisskská'taki aayakao'piiniki.	Be careful when you sit down.	**Isskská'takita o'tóópiiniki.**
***So'poiya'poot.**	Watch your step.	**Soka'po'ta.**
kita'ksopoiya'po aisaksiiniki.	Watch your step when you go out.	**Soka'po'ta aisaksíini.**

5. Instructing or Directing Others to Do Things

Miistapohtoot awahkaa'tsiists.	Put away the toys.	**Míistapohtoota anníistsi awahká'tssiistsi.**
Nikkamiistapohtoota pokáwahka'tsiistsi.	Quickly put way those small toys.	**Ikkamiistapohtoota anniistsi pokáwahka'tsiistsi.**
Nikkamsopoiyapssiststoota nisti pokaistotohsistsi.	Quickly and carefully wash the children's clothing.	**Soká'pikkamssiiststoota anníistsi pokáistotohsiistsi.**
Issiiststoot astotoohsiists.	Wash the clothes.	**Issíiststoota anníistsi astotóhsiistsi.**
Simatoot anni koopisi.	Drink the soup.	**Simatóóta ánni kóópi.**
Anno tssapahkaniaakit.	Sew along this (line).	**Istotoiisapahkánaakita áámoyi isskssk<u>á</u>áksina.**

6. Offering or Requesting Assistance

Isspommookit!	Help me!	**Isspómmokita!**
Isspommookit tatomaksinnisiyi.	Help me, I am almost falling.	**Iss-póm-mo-ki-ta ni-tsíi-ma-tain-ni-si.**

***Peigan Dialect (Pikani)**

Sopoyia'poota.	Watch your step.

Isspommookinnaana tatomaksinnisiiyih-pinnaana.	Help us, we are almost falling.	**Iss-póm-mo-kin-naa-na ni-tsíi-matain-ni-si'h-pin-naa-na.**
Kitakstao'ohkottsspommoohpa?	Can I help you?	**Kitákstai'sspommóhpaatsiksi?**
Nitakstao'ohkottohkoissopommookowa?	Could I have some help?	**Nitáksto'hkottohkoisspomm mookówaatsiksi?**

D. SOCIALIZING

1. Greeting

Oki naahsi.	Hello, grandparent.	**Óki naáhsa.**
Oki kipitaaki.	Hello, old lady.	**Óki kipitá'ki.**
Nitsikii'tamssi kitsinohsii.	It makes me happy to see you.	**Nitsíkohtsi'taami'taki kitsinohsii.**
Tsikii'tamssi kitsinohsii.	I am happy to see you.	**Kitsiksíksimatsinoh.**
Kikaasomsaawattaano.	I haven't seen you in a long time.	**Kimáátomaikakattsinóhpaatsiksi.**
Iksoka'piwa kito'tohsi.	It is good you came.	**Iksskai'soka'píwa kito'tohsi.**
Tsa kiinohkaanisstapasspa?	How are you doing?	**Tsa kinóhkanistopíhpa?**

2. Meeting, Introducing and Identifying

Nitaanikko Leo.	My name is Leo.	**Nitaanikko Leo.**
Tahka kinna?	Who is your father?	**Taká'tsiksi kínna?**
Kitai'kso'kso'kowaawa Harry Warrior?	Are you related to Harry Warrior?	**Kitai'kso'kowámmaatsiksi Harry Warrior?**
Ninna aanistawa Jake Many Feathers.	My father's name is Jake Many Feathers.	**Ninna ánistawa Jake Many Feathers.**
Nitsikainaikoan.	I am a Kainai member.	**Nitsikáinaikowana.**
Kitai'ssksinoawa Grace?	Do you know Grace?	**Kitai'ssksinowáwaatsiksi Grace?**
A, ninssta.	Yes, she is my older sister.	**A, ní'nssta.**
Aamoyao'k nitakkaawa.	This is my friend.	**Áámo nitákka'wa.**
Aamoyao'k nisskana.	This is my younger cousin (or younger sibling – brother or sister).	**Áámo nisskána.** (male speaker) **Áámo nisíssa.** (female speaker)
Onna niiska Tom.	Tom is her father.	**Anní'ska Tom ónna.**

3. Leaving People

Kitsiksiksimattsino.	It was nice to see/meet you.	**Kitsiksíksimatsinoh.**
Kitakitamattsino.	I will see you again.	**Kitákitamattsino.**
Kitakitamattsinohpinnana.	I will see you again. (plural)	**Kitákitamattsinohpowaawa.**
Kitakitamattsinoh powaawa apinákosa.	I will see you again tomorrow. (plural)	**Kitákitamattsinohpowaawa apinákosa.**
Akitamattsinootsiyo'pa.	We will see each other again.	**Akitamattsinootsiiyo'pa.**

4. Saying Grace and Other Prayers

To be identified by the local community.

5. Acknowledging

Aamo nikso'kowaawa.	This is my relative.	**Áámo níkso'kowaawa.**
Ihto'tówa kainai.	He/she is from the Blackfoot Reserve.	**Ihtó'to'wa Siksiká.**
Aamoksi niskani. (younger brother)	These are my younger brothers.	**Áámoksi nisskániksi.**
Aamoksi ni'si. (older brother)	These are my older brothers.	**Áámoksi ni'siksi.**
Aamiskaapohtsi ihtótóyaawa.	They are from the United States.	**Ihtó'to'yaawa amsskáápohtsi.**
Aamo'k naahsa.	This is my grandfather/grandmother.	**Ááma naáhsa.**
Nikso'kowaawa áámoksi a'kiiksi.	I am related to these women.	**Nikso'kowaawa áámoksi a'kiiksi.**
Minattsohksiipoyi'ka kaahsa iitaopiiwa.	Do not talk loudly; your grandmother/grandfather is here.	**Pináttsistsi'poyiika Kaáhsa iitóópiiwa.**
Minissaatsissi kaahsiks.	Do not walk in front of your grandparents.	**Pinito'tsisso'ta Kaáhsiksi.**
Noko'siks nitsiikaikimmoki.	My children are very good to me.	**Nitsikáikimmoka no'ko'siksi.**

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Notions

Notions are linguistic concepts such as time, location, direction, color, and frequency. The items listed under notions are examples only to guide teachers in selecting appropriate vocabulary. Appropriate substitutions may be made. Examples of language apply to Divisions One, Two and Three unless specified otherwise. The examples in the left-hand column refer to language use in the Blood, Peigan and Blackfoot dialects. If variations occur between dialects, the Blackfoot dialect form is noted in the right-hand column. If a Peigan variant exists, it is noted as a footnote.

A. EXISTENTIAL

Blackfoot Dialect (Siksika)

1. Presence, Absence, Existence, Non-existence

Division One

Nitsita'paissi.	I am here.	**Nitsítoopi.**
Nimaatsita'paissspa.	I am not here.	**Nimáátsitoopihpaatsiksi.**
Niiksi aipasskaiks iita'paissiyaawa.	The dancers are here.	**Niiksi áipaisskaisi iitóópiiyaawa.**
Maatsitsstsiihpa matapi iita'paissi omii.	There are no people there.	**Máátsitsstsi'pa mátápiiksi.**
Iitsstsii'pihk iihtaoksspssakio'pi.	They say there is glue.	**Ááwaaniiyaawa itsstsi'pihka ihtóóksspannakyo'pa.**
Iikaitsstsii'pihk ponokaomitai.	There had been horses.	**Ikaitsstsi'pa ponokómitaiksi.**
Iitsstsiiyii ponokaomita.	There is a horse.	**Itsstsi'pa ponokómita.**
Aakitsstsii'pa attsiitsii.	There will be mitts.	**Ákitsstsi'pa attsiitsiiksi.**
Matapiiwa iihtsipaitapiiwa otsi'nikkssini.	People survived (lived) because of their hunting skills.	**Ótapi'sina ihtsikámotahpihkaawa otáísokiksskimahsaawa.**

2. Availability, Unavailability

Iitsstsii'pa iihtaisinaakio'pi.	There are pencils.	**Itsstsi'pa ihtáisinaakyo'pistsi.**
Maatsitsstsii'pa iihtaisinaakio'pi.	There are no pencils.	**Maatsitsstí'paatsiksi ihtáisinaakyo'pa.**
Katai'tsstsii'pa naapiiniowani?	Is there sugar?	**Kátai'tsstsi'pa náápiiniyowani?**
Katai'tsstsiihpa iitaisoopao'pi?	Is there a chair?	**Kátai'tsstsi'paatsiksi itáísoopo'pa?**
Maatsitsii'pai aaohsini.	There was no food.	**Máátsitstsi'pihka oóhasini.**
Iiksskainammihki mamiiksi.	There were lots of fish.	**Iksska'kayimmiyihka mamiiksi.**
Maatsitsstsiihpa aotahkoinammi.	There are no oranges.	**Máátsitsstsi'pa ótahkoiinammi.**
Katai'tsstsiihpa napayini?	Is there any bread?	**Katai'tsstsi'pa napayíni?**
Nitsitsstakki panokainattsi aahkitsinakio'pi.	I have some paper to write on.	**Nitsítsstaki panokáínattsi náhkitohkitsínaaksi.**

Iitsstakio'pa aissakotsii aahkssimatoo'pi.	We have some pop to drink.	**Nitsi'tsstakihpinnaana áisakotsi áhksimato'si.**
Katai'tsstakiwaats katoyisi maahksstsii'pi?	Does he have sweet grass to burn?	**Kátai'tstakiiwaatsiksi sapátsimoyi máhkohtamatósima?**

3. Possibility, Impossibility

Division Three

Aakohkottopamaatoomihk oomi niitahtayi.	He/she finds it possible to cross that river.	**Ákohkottopama'toomihka óómi niyítahtayi.**
Maataakohkottopamaatoomihka oomi niitahtayi.	He/she finds it impossible to cross that river.	**Maata'kohkottopama'toomihka óómi niyítahtayi.**
Imakomaipahkapisihki akohkottsiksskimaayihk.	Even though the weather may be awful, he/she can hunt.	**Imakómooka'piksisstsikoosi áhkamohkottsiksskimaayihka.**
Kamomaipahkapisihki maatakohkotsiksskimaayihka.	If the weather gets too bad he/she cannot hunt.	**Kamómooka'piksisstsikoosi máátakohkottsiksskimaayíhka-atsiksi.**
Akaikainawa aistamappaistotsiihk isstoyisi.	The old Kainai ancestors were able to move camp around in the winter.	**Motoomáikainaikowaiksi óhkottsitá'paisttotsiiyaawa isstoyíi.**
Aakohkottanistawa aahkai'powatoohsi kanaomia'nistsiipohsini.	It will be possibe to speak many languages.	

4. Occurrence, Non-occurrence

Iikia'piiwa?	What happened?	**Náikia'piiwaatsiksi?**
Ao'tomikia'piiwa?	What happens first?	**Óótoomikia'piiwaatsiksi?**
Kiyainnik mattsitaikia'piiwa?	And then what happens next?	**Kii máttsitaikia'piiwaatsiksi?**
Anni niita'piiwa.	It happened like this.	**Anohkánni niitsíiwa.**
Ootanista'pissi...	It happened that...	**Iksskiwa'nisstsiiwa...**
***Ahkama'panista'piiwa.**	It may happen.	**Áhkikkamanisstsiiwa.**
Aakanista'piiwa.	It will happen.	**Á'kanisstsiiwa.**

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Ahksikamanisstsiiwa.	It may happen.

5. Demonstration: To Show

Divisions One and Two

Aanistsinnomookit.	Show it to me.	**Anisstsinnomookita./ Ai'sstamáttsookita.**
Aanistsinnomoos oomiksi sinaakihsiiksi.	Show those pictures to him/her.	**Anisstsinnomoosa niísstsi náisinaikssiiksi./ Ai'sstamáttsiisa niíksi sináákssiiksi.**
Nitaanistsinnomook oomi pokoni.	He/she showed me that ball.	**Nitai'sstamáttsooka./ Nitanistsinnomooka óóma pokóna.**
Nitakkanistsinnomook oomi pokoni.	He/she will show me that ball.	**Nitaaya'kai'sstamáttsooka./ Nitaaya'kanistsinnomooka óóma pokóna.**
Nitaanistsinnomooki niiksi oomi pokoni.	They showed me that ball.	**Nitai'sstamáttsookiaawa./ Nitanistsinnomookiaawa óóma pokóna.**

B. SPATIAL

1. Location and Relative Position

anno	here	
oomi	there	
tsima	where	
tsiya	which	
pisstoohtsi	inside	**pisstóhtsi**
saoohtsi	outside	**soohtsi**
nihkayi	somewhere	**níhkayi**
aapatohsoohtsi	in the north	**apátohsohtsi**
aamsskaapoohtsi	in the south	**amskáápohtsi**
pinaapoohtsi	in the east	**pináápohtsi**
aami'toohtsi	in the west	**ami'tohtsi**
iitsatsstsiists	the things close by	**iitó'tssatsstsiistsi**
iipiihtsiists	the things further away	**ayiistápotaisstsiistsi**

Examples of notions of relative position:

saohtsi	outside	**soóhtsi**
pisstohtsi	inside	**pisstohtsi**
stahtohtsi	under	**stáhtsi**

tátsikahtsi	between	
istsipohtsi	beside	o'tsi'pssksistohtsi
spohtsi	on top of	spohtsi
aapatohtsi	behind	apatohtsi
issohtsi	in front of	issohtsi
ootakohtsi	around	o'takóhtsi
ihpi-/ihpó/ihpá	with	
issohtsi	before	iiko'to'wa
ksisapohtsi	below	
ihpoki-	next to	
aiksiistsi	standing next to	iitó'taipooyiiwa
isttsipohtsi	sitting next to	iitó'toopiiwa
spohtsi	above	
iitsspio.../iitsspia'	among	
sakóóisstsi	at the end of	
isttsipohtsi	at the side of	
iitapitsiisi	lean against	
anistapohtsi	on the other side	
Saohtsi iita'paisssiwa.	He/she is outside.	Itsápowaawahkaawa.
liksiksistoyiwa pisstohtsi.	It is warm inside.	Ikiksisstoyiiwa pisstohtsi.
Ootakohtsi ihtoyaawa.	They went around.	No'tako'yaawa.
Ksisapohtsi iitsstsiwa.	It is located below.	Itsiksísapaisstsiiwa.
Ihpo'kihtsiwa.	It is the next one.	Ihpó'kisstsiiwa.

2. Distance

ootsatohtsi	near	o'tsátohtsi
pioohtsi	far	piyóhtsi
ootsatsstsi	nearby	o'tsátsstsi
ipiihtsi	far from	íkohto'tsipiyoowa
Edmonton ki Calgary niitsipiaiyakiitssttsiiyaawa naato'kiipippaasi.	Edmonton and Calgary are as far apart as 200 miles.	Ómahkoyisi nitsipiaayákiitsstsi naato'kikiipippáa'si mohkín'sstsisa.

3. Motion

	He/She:	
a'pohpa'waniwa	moves around	á'pohpa'waniiwa
aipoyiwa	stops	áisokai'poyiiwa
aomatapoowa	goes	óómatapo'wa
aikkaksikkinaawaawahkaawa	walks slow	ái'tsiksissto'wa
aikkamoowa	walks fast	áikkamo'wa

aonii'takiwa	hurries	óóni'takiiwa
aipiimma	goes in	áipiima
aitapoowa	goes to	áitapo'wa
aawahkayiwa	goes home	áwahkayiiwa
ayiistapoowa	goes away	áyiistapo'wa
aisaaksiwa	goes out	áisaksiiwa
ao'toowa	arrives	o'to'wa
iitsito'toowa	reaches	itsitó'to'wa
ihtsitsskoowa	passes	ihtsítssko'wa
i.poohsapoowa	comes	ipóhsapo'wa
ihpo'kiiyoowa	comes along	ihpó'kiiyo'wa

4. Direction

naawohtsi	to the left	naawohtsi
mookamootoohtsi	straight ahead	mookámo'tohtsi
pisstoohtsi	in	pisstoohtsi
iisaikkimaihtsiwa	across (the)	saikímohtsi
ihtsipssksistaihtsiwa	along	iitsípssksisstoo.../iitsípssksisstai
spaohtsi	up	spóhtsi
aamisoohtsi	up (the)	amisóhtsi
ksoohtsi	down	saiái
ksisapoohtsi	down (the)	ksisapoohtsi
miistap-	away	
miistapoohtsi	away (from)	míistapohtsi
iihtssaihtsiwa	out	soóhtsi
isskoohtsi	back	isskóhtsi/apatóhtsi
aisskoowa	walks back	áissko'wa
ohpo'kiyoowa	follows	óhpo'kiiyo'wa
ayoomookoowa	turns	ááyoomoko'wa
aawaisstsipohtooma	brings	ááwai'sstsipohtooma
ayii.tapipohtooma	sends	ayiistapipohtooma
aisspinnima	carries	áisspinnima
o'tsima	takes	ó'tsima
Stapippohtootaamoi oomi niitahtayi.	Take this to the river.	Stapipohtoota niyiitahtayi.
Miistapipohtoot!	Take it away!	Miistapipohtoota!
Isstsstoot!	Put it!	Isstsstóóta!
Aamsskaapoowa.	He/she went south.	Amsskaapo'wa./ Nááwaamsskaapo'wa.
Iinnaapoowa.	He/she went east.	Innáápo'wa./Náinnaapo'wa.
Aami'toowa.	He/she went west.	Aami'to'wa./Nááwaami'to'wa.

Aaptohsoowa.	He/she went north.	**Apátohso'wa./ Nááwaapatohso'wa.**
Tsima takitsstsaawa aamo a'pissa?	Where shall I put the rope?	**Aámo a'pisa tsimá nitá'kitssta'waatsiksi?**
Poohsapiiksskapit!	Pull that way!	**Miistapiikskapita!**
Miistapiiksskapit!	Push that way!	**Miistapahkiyo'tsita!**
Naawohtsi ihtapo.	He went to the left.	**Nawóhtsi ihtó'wa./ Náya'ksisawo'wa.**
Mookamootoohtsi iitsstsiiwa.	It is located straight ahead.	**Mokámootohtsi itsstsiiwa.**
Iisaikimaoyaawa.	They went across to the other side.	**Iisáikimo'yaawa.**
Ihto'tsipssksistaokska'siwa.	He came running along on the side.	**No'tsipssksistookska'siiwa.**
Miistapakkiohtsim iitaihtsiwa.	It is lying further away.	**Miistapakkihtsiiwa.**

5. Origin

Nimohto'tawanihpinnaan Montana.	We flew from Montana.	**Nitohto'tawanihpinnaana Montana.**
Oomiksi aipasskaiksi iihto'tooyaawa Duck Lake.	The dancers came from Duck Lake.	**Óómiksi áipaisskaiksi ihtó'to'yaawa Duck Lake.**
Oomistsi ikkimaanistsi iihto'tsiiyaawa piitaayi.	The feathers come from an eagle.	**Saapo'pistsi ihtó'tsiiyaawa piitaiksi.**

6. Arrangement

Divisions One and Two

Matoomoohtoot.	Put (it) first.	**Matóómohtoota.**
Po'kiyohtoot.	Put (it) second/next.	**Pó'kiohtoota.**
Sakowoohtoot.	Put (it) last.	**Sakóhotoota.**
Omohtssoksskahpi ihtsstsiiwa.	He/she came in third.	**Ómohtsookskahpi ihtsstsíiwa.**
Omohtsisoohpi ihtsstsiiwa.	He/she came in fourth.	**Ómohtsisohpi ihtsstsíiwa.**
Omohtsisitohpi ihtsstsiiwa.	He/she came in fifth.	**Ómohtsisitohpi ihtsstsiiwa.**
Omohtaihpi ihtsstsiiwa.	He/she came in sixth.	**Ómohto'yihpi ihtsstsíiwa.**
Omohtohkitsikahpi ihtsstsiiwa.	He/she came in seventh.	**Ómohtohkitsikáhpi ihtsstsíiwa.**
Aikssta'piisi aakitahkayo'pa.	After it is finished we will go home.	**Ai'ksista'piisi á'kitahkayo'pa.**
Saomaomatapa'piisi aakitahkayo'pa.	Before it begins we will go home.	**Saomóómatapa'pisi á'kitahkayo'pa.**

7. Dimension

Size and Space:

immiwa	deep	**iksímmiiwa**

spiiwa	tall	iksspiiwa
ikkakiiwa	short	iksíkkakiiwa
isspikiiwa	measure of thickness	íksspikiiwa
isttohkiwa	thin	iksísttohkiiwa
innoyi	long	ikssínnoyiiwa
ksistoka'piiwa	space	ikíksisstoka'piiwa
liksiksistoka'piiwa.	There is lots of space.	Iksskai'ksisstoka'piiwa
likohpokihsiwa.	He/she is short/small.	Iksíkkakssiiwa/Ikohpoksiiwa.
Pokomitaawa.	It is a small dog.	Pokomitáíkowana.
Stohkanaomahkitapiiwa.	He/she is the biggest.	Istohkanóómahksima.
Ooma miistsisa iikomaopakkihsiwa.	That pole/tree is too wide.	Óóma miistsisa ikómoopakssiiwa.
Aanao'k saahksikawa.	He/she has one leg shorter than the other.	Ano'ksahkiiwa ohkátsisa.
Nahk ni'sahk ootsitsskso'kasiwa.	My brother is stronger.	Otsítsskso'kaasiiwa ní'sa.
Pokksisttowan.	It is a small knife.	I'naksisttowana.
Na Elaine aahkitohkanaomahkokoyiwa.	Elaine must have the largest house.	Anná Elaine o'sítsskomahkokooyiiwa.

Length:

Divisions One and Two

likssahkiiwa.	It is short.	Íkssahkiiwa.
likohpokihsiwa.	He/she is short.	
liksinnooksim.	It is long.	Iksínnoyiiwa.
Aamoi miistsisa liksinnoosim.	It is a long log.	Omahkáinnoksima.
liksspitaawa.	He/she is tall.	Íksspitaawa.
Naato'kisksskoihpa.	It is two (feet, cm, km) long.	Nááto'kiohkiohkatsi.
Innoyiistsis.	It is a long tree.	Sspaayíistsisa.
Sahkssksissaakiiwa.	She is a short-nosed woman.	Sahkssksisa'kiiwa.
liksinnoisspiwa.	He/she has long hair.	

Pressure and Weight:

issokkoowa	heavy	issokóówa
saohkohtssiiwa	light	sahkohtssíiwa
likssokoowa	It is heavy.	likssoko'wa.
likssoksima.	He/she is heavy.	likssoksi'ma.
likssaahkohtssiwa.	It is light.	likssahkohtssiiwa.
likssaahksstssima.	It is light.	likssahksstsi'ma.
Aamoi stohkanaissokowa.	This is the heaviest.	Aámo istohkanaíssokoowa.
Na Mitsu stohkanaisaahksstssima.	Mitsu is the lightest.	Anná Mitsu istohkanáisahksstssi'ma.

Aamostsi ohkotokistsi stohkanaissokoyi.	These rocks are the heaviest.	**Áámostsi ohkotokiistsi istohkanáissokoyaawa.**
Issoksi'kaan.	It is a heavy blanket.	**Isspíkksi'kana.**
Aamo ninaawa ootsitsskssaahksstsiimiiwa oomi mattsinaayi.	This man is lighter than that other man.	
Aamo aakiiwa ootsitsskssoksiimiiwa oomi mattaa'kii. ..	This woman is heavier than that other woman.	
Aamo maatsoksssokoowa.	This is not the right weight.	**Aamo matsikakókamo'ta'piiwa.**
Ooma ai'tsskaawa issoksssoksima.	That fighter (boxer) has the right weight.	**Mááyai'tsskaawa iitsitóómamáhkanistssoksspi.**

Volume:

Aisstsipohtomookit niisoohpokinnakihsini. .	Bring me four handfuls.	**Póhsapipohtomookita nii sohpókinnaksina.**
Iihpommaawa niisoiskinitsii'pi napayini.	He/she bought four bags of flour.	**Nóhpommaawa niisóiskinítsi'p ao'ksstsíkapayini.**

Temperature:

Iiksstoikimiiwa.	It is cold water.	**Íksstookimiiwa.**
Iiksikssto'tokaaniwa.	His/her head is hot.	**Ikíksisto'tokaaniiwa.**
Stonnatsstoisopoowa!	It is a very cold wind!	**Iksstónnatsstoiisopoowa!**
Stonnatoomaiksistoyiwa aamoyi koopisi. ...	It is really hot, this soup.	**Iksstónnatsiksisstoyiiwa amóyi kóópi.**
Ihtssiistsiwa ksiistokomiiyaohkii.	He/she washed with hot water.	**Ihtssíiststakiiwa ksiistokimiiyohkiiwa.**
Iiyiwa isstoonnikii.	He/she ate cold milk (ice-cream).	**No'yiiwa áisstoyi.**
Iiksistoisimmiw siksikimii.	He/she drank hot tea.	**Náíksistoisimiiwa siksikimi.**
Matonni maatohksiksistoyiwaatsi.	Yesterday it was not very warm.	**Matónni máátohkiiksiksisstoyíiwaatsiksi.**
Annohk ksiistsikoihk ootsitssksiksistoyiwa.	Today it is warmer.	**Anóhka ksiistsikóyi o'tsitsskiksisstoyiiwa.**
Nookoowayi ootsitssksikinniiwa.	My house is warmer.	**Nokóówaayi otsítssksikinniiwa.**

TEMPORAL

1. Point of Time, Period

aanao'kaotoom	half-past	**aanó'ka'toosa**
aatamaakitoo'too	minutes to	**áí'tama'kito'to'wa**

ksiskanaotonisi	in the morning	ksisskanótoniisi
aissikihtattsikiaikksistsikosi	in the afternoon	ai'htatsíkiaksistsikosi
aotakosi	in the evening	o'takósi
matonni	yesterday	matonni
apinakosi	tomorrow	apinákosi
miistapotonni	day before yesterday	miistapotonni
miistapapinakosi	day after tomorrow	miistapapinakosi
annoohk aissikihtattsikiaikksistsiksi	this afternoon	annohka anó'ksiksistsikosi
annoohk ao'takosi	this evening	annóhka o'takósi
annoohk ksiistsíko	today	annóhka ksiistsikósi
iitatoyiiksistsiko	week	nitáiaiksistsiko
niitato'si	month	ni'táto'si
niitsstoyi	year	ni'tsstóyi
akattotakoyi	last evening	akattotakoyi
akattatoyiiksistsikoyi	last week	ákattatoiiksistsikoyi
akattsstoyi	last year	akattsstoyi
aissikattoyiiksistsikosi	on Monday	issikátoyiiksaistsikoyi
omohtsoksskaiksistsikoihpi	in three days	ómohtsoksskaiksistsikohpi
omohtsiistapioksskaato'sspi	three months ago	ómohtsooksaato'si
annihka	then	annihka
annohka	now	annóhka
Aano'ka'toosa ni'tóksska nitáákitsoi.	I will eat at half past one.	
Matónni iisóótaawa.	It rained yesterday.	Matónni náisootaawa.
Matónni ikkoomaataawa.	It rained very hard yesterday.	Matónni iksstónnattssootaawa.
Miistapotonni ikkohkatomaataawa.	Day before yesterday it was also raining very hard.	Miistapotonni nohkáttsikakaisootaawa.

Seasons:

*motosi	Spring	motósi
*niiposi	Summer	niipósi
*ao'kosi	Fall	ó'kósi
*isstoyisi	Winter	sstoyíisi

*Peigan Dialect (Pikani)

motósiwa	Spring
niipósiwa	Summer
ao'kosiwa	Fall
isstoyiwa	Winter

	Days of the week:	
*Naatoyiiksistsiko	Sunday	Naatoyíiksisstsiko
*Issikatoyiiksistsiko	Monday	Issikátoyiiksisstsiko
*Omohtsistokissikatoyiiksistsiko	Tuesday	Nató'kissikatoyiiksiistsiko
*Iitawaanao'kso'kii'p	Wednesday	Niyóókskaissikatooyiiksistsiko
*Isttsinaiksistsiko	Thursday	Ittáísttsino'pa
*Mamiiksistsiko	Friday	Tátsikisttsino'pa
*To'tohtaatoyiiksistsiko	Saturday	I'nakátoyiiksistsiko
Akaissikatoyiiksisstsiko.	It is Monday.	Ákaissikatoyiiksisstsiko'wa.
Issikatoyiiksistsikosi akitotoissksi'nima'tsaawa.	He/she will start school on Monday.	Issikátoyiiksisstsikosi ákitomatappssksinima'tsaawa.

2. Priority (Before)

Division Two

Niiksi pookaiks maatomaikkaksikaanisttotsimaiksaawa.	The children have never done it before.	Níiksi pookáiksi máátomaikaanisttotsimmaik-saawa.
Nitsitssaomaipokayihpi maatomiitaihtsiihpa aiksistoomatokska'si.	Before my birth, there were no cars.	Nitsítsawomaipokahpi maatsitsstsi'paatsiksi aíksisstoomatokska'siiksi.
Nitsiikaanisttotsii'p.	I did it already.	Nikáíksistanisttotsi'pa.
Sikihtsisoiks akaipoahsapsakapoyi.	The moose have come in to the clearing.	Ákaisa'kapo'yaawa síksstsisoiiksi.
Aakiiks akaisskoo'toyi.	The women have returned.	Ákaissko'to'yaawa a'kiiksi.
Oomiksi maatomaohkitopiiwa.	They have not yet had their ride.	Níisksi maatomohkitópiiwaiksaawa.

*Peigan Dialect (Pikani)

Naatoyiiksisstsiko	Sunday
Issikátoyiiksisstsiko	Monday
Issttsináiksisstsiko	Tuesday
Ikaitaisttsino'pa	Wednesday
Namiksisstsiko	Thursday
I'nákohpommaiksisstsiko	Friday
Pómmaiksisstsiko	Saturday

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3. Posteriority (After)

Division Two

Ootaissko'tahkaysi iito'tooyakihtsiwa.	After he came home, he went to bed.	**Otó'tahkay'si itotóyo'kaawa.**
Ootaiksistsissapsaawa, iitotooyiyaawa.	After the show they went to eat.	**Itotó'yiiyaawa otái'ksissta'pisa.**
Niik nitaakitanisttotsii'p.	Later I will do it.	**Nitá'kitamanisttotsi'pa.**
Akitamitotsikihtsiiwaiks niik.	She will soak them later.	**Á'kitamitsikohtooma.**
Iikaistapsskoo'tooyini otohkiimaan oostoyi nohkattsitssko'too.	His wife had already returned when he arrived.	**Iikaisstapssko'tó'yinayi otohkíimaani otái'to'tohsi.**

4. Sequence of Events

Litoomsstsiiwa.	He or she came in first.	**Iitóómsstsiiwa. or Náótoomsstsiiwa.**
Matonni iitoomsstsiiwa Nitána.	My daughter came in first yesterday.	**Nitána iitóómsstsiiwa. or Náótoomsstsiiwa matónni.**
mattoomoohtsi	first	**iitóómsstsi**
omohtsistookahp	second	**ihpó'kiootoomsi**
sakoowoohtsi	next	**mattsstsíka**
	then	**kii**
otaiksista'pissi	in the end	**ai'ksisstá'piisi**
aisamosi	later on	**ai'psstsíksisamosi**
aiksista'piiwa	afterwards	**ai'ksisstá'piisa**
otaomattapa'pissi	in the beginning	**isttsitsóómatapa'pisi**
otsitssaomayi.../	before	**otsítsaómoomatapa.../**
otsitsaomoomatapi.../		**otsítsaómoomatapi.../**
otsitsaomoomatapo...		**otsítsaómoomatapo...**

5. Simultaneousness

Division Two

Aohtasi ooma saittsikihtaana stomatapoot.	When the bell rings, you go.	**O'htammisa óóma ihtáisaittsikihto'pa-istomátapo'ta.**
Piitsiohkootoosi kiksissta aakitomatapao'p.	As soon as your Mother arrives, we will go.	**Piitsiyóhko'to'sa kiksíssta a'kitomatapo'pa.**

6. Future Reference

maataksisamoowa	soon	**mátattsisamówa**
mattsiko'kosi	next night	**mattsíko'kosa**
aapinakosi	next day	**apinákosa**
mattatoyiiksistsikosi	next week	**matía'káíaiksistsiko**
mattato'siiwa	next month	**sstsíkinaato'si**
mattsstoyi	next year	**mattsstoyíisi**
ai'sitoiksistsikosi	in five days	**ánika nisitóiksistsikosi**
ai'saatosisi	in four months	**ai'saato'si**
aokakkihstimaayaawa...	a plan	**akáksstsimaana**
Niiksi pookaiks ayaakssiistsiiyaawa.	The kids are going to bath.	**Niiksi pookaiks ayaakssiistsiiyaawa.**
Aaksoyiwa.	He will eat.	**Aya'ksoyiiwa.**
Aakitsapopiwa ikkstsskiomitai.	He will be travelling by Greyhound.	**Ikksstsskiómita ákitssapópiiwa.**

7. Present Reference

Divisions One and Two

annohk	now/at present	**annohk**
annohk ksistsikoihk	today	**annóhka ksiistsikóyi**
annohk ksiskanaotoniihk	this morning	**annóhka ksisskanóótoni**
annohk issikihtattsikyakksistsikoihk	this afternoon	**annóhka anó'ksiksistsikoyi**
annohk aatakoihk	this evening	**annóhka atákoyi**
annohk aato'siiwahk	this month	**annóhka naató'si**
annohk isstoyiihk	this year	**annóhka sstoyí**
saaki	still	**sá'kia...**
Aooyiwa.	He is eating.	**Ó'yiiwa.**

8. Past Reference

matonni	yesterday	**matonni**
miistapotonni	day before yesterday	**miistapotonni**
akattsiko'koyi	last night	**akattsiko'koyi**
akattotakoyi	last evening	**akattotakoyi**
akattatoyiiksistoyi	last week	**akattatoyiiksistoyi**
akattsstoyii	last year	**akattsstoyii**
maananistsiwa	recently	**máánanistsiiwa**
maatomaisamoowa	lately	**maatomaisamoowa**

Niiksi pookáiksi itotsimmiaawa óómi matónni.	The children swam in that pond yesterday.	**Matónni niiksi pookáiksi itotsimmiaawa óómi komata'ksikimi.**
Niiksi pookaiksi akaisamotsimmiaawa.	The children have been swimming.	**Niiksi pookáiksi ákaisamaayaotsimmiaawa.**

9. Delay

Aaksii'naksisama'piiwa.	There is a slight delay.	**Á'ksi'naksisama'piiwa.**
Aaksiinaksisamaakomatapa'komootsiiyaawa.	The game will be delayed.	**Á'ksi'naksisama'komatapa'-komootsiiyaawa.**

10. Earliness

Iipanayiipoowa.	Summer is early.	**Náipaniipo'wa.**
Aakitsapopiiyaawa niiskayi aaksipanaomattomahkayini.	They will leave on an earlier (Greyhound) bus.	**Áya'kitsapopiiyaawa niiksisskayi aipanoomatomahkaiksi iksstsskiomitaiksi.**
Aakstsinaipannaipookakio'pa ksiskanaotonisi.	We must wake up early in the morning.	**Áksstsinai'panaipookakio'pa ksiskanootoniisa.**

11. Lateness

Nii'takit,akaawaapattsiiyo'pa.	Hurry, we are late.	**Ní'takita ákaawaapaatsiiyo'pa.**
Aapattsiwa a'paipiiks pookaiks.	The school bus is late.	**Ákáawaapaatsiiwa a'páipiiksi pookáiksi.**
Nitai'too'toohsinnaani iikaistapso'vattsitsstsii'p'aaohsini.	We arrived too late for food.	**Nitái'to'tohhsinnaana nitapátsi'stski'pinnaana óóhasini.**

12. Length of Time

Divisions One and Two

akkawakayimmi naato'siiks	for many months	**akayimmi naató'siiksi**
akkitamito–	until	**á'kitamito-**
ksiistsikoyi	day	**ksiistsikóyi**
niitatoyiiksistsikoyi	week	**ni'tatóyiiksistsikoyi**
niitottakohsini	hour	**ni'tó'takohsini**
niitsstoyi	year	**ni'tsstóyi**
niitato'si	month	**ni'tató'si**
Niitaisamomahkoo'p naato'kio'takohsini iitsitaotaoo'p.	It takes two hours to get there.	**Itsitó'tóa'pa naato'kio'takohsi.**

Iikaisama'piiwa.	It takes a long time.	**Ikáisama'piiwa.**
Maataisama'piiwa.	It takes a short time.	**Máátaisama'piiwaatsiksi.**
Paahtsiksiistapoowa.	He was gone for a moment.	**Náikkamiistapo'wa.**

13. Speed

Oomiksi aiksistoomatokska'siiksi iksiikkayayiyaawa.	That car is fast.	**Óómiksi áiksisstoomatokska'siiksi iksikka'msiiyaawa.**
Ooma ponokawa iiksahpikkayayiwa.	That elk is slow.	**Óóma ponoká iksissta'pikkaayayiiwa.**
Ooma saahkomaapiiwa iitohkanaikkayayiwa.	That boy was the fastest.	**Óóma sahkómaapiiwa istohkanáikkaayayiiwa.**
Nitakkaawa stohkanaikkayayiwa.	My friend is the fastest.	**Nitákka istohkanáikkaayayiiwa.**
Niistowa nitsitohkanaisahpikkayaiyi.	I am the slowest.	**Niistówa nitsítohkanaista'pikkaayayi.**
Oostoyi stonnatsikayayiwa.	He was very fast.	**Oostóyi iksstónnatsikkaayayiwa.**
Ooma aattsistaawa stonnatomaikkayayiwa.	That rabbit (hare) is really fast.	**Óóma aátsisstaawa iksstónnatsikkamssiiwa.**
Iiksstonnatsahpikkaiyayiwa.	He/she/it is very slow.	**Istohkanáista'pikkaayayiiwa.**

14. Frequency

kanawaatoyiiksistsikosi	every Sunday	**kanawáátoyiiksistsikosi**
kanaotosi	every Spring	**kanóótoyisi**
kanaisstoyiisi	every year	**kanáisstoyiisi**
kanaiksistsikosi	daily	**kanáiksistsikosi**
kanaisstoyiisi	yearly	**kanáisstoyiisi**
kanaitato'sisi	monthly	**kanái'tato'sisi**
ikaimmaka'piwa	rarely	**ikáimmaka'piiwa**
aisskahsi–	usually comes	**áisokawai'ssto'wa**
ahksawas'sstowa	always comes	**áhksawai'ssto'wa**

15. Continuity

Saakiaooyiwa.	He is still eating.	**Sá'kio'yiiwa.**
Noom akaisamitaomatapiooyiwa.	He has been eating here for a long time.	**Ákaayíksisamíto'yiiwa annóóma.**

16. Intermittence, Temporariness and Permanence

Divisions Two and Three

Aakanistsisamiistapoowa niokskaisstoyii.	He will be gone for three years.	**Áya'kanistsisamiista'po'wa niióókskaisstoyiiwa.**
Maatakanistsisamohtsispowaniwa omahkssa'aiks.	The geese will fly over for just a short time.	**Saáiksi mááta'ksisamohtsitskawaniiwaiksaawa.**
Nitaisskahsaitapoohpinnaan kana'pii.	We always go to the rodeo.	**Nitáhksaitapohpinnaana ikkisstohkana'pi.**
Pii'kihsiiks aisskahsawaamsskaapooyi.	The birds always fly south.	**Pi'ksiiksi áhksawaamsskaapawaniiyaawa.**
Iksstsissiiks aisskahsitaisaissksoyimmi aapattohsoohtsi.	Thistles always grow on the north side.	**Isststsiisaisskiistsi áhksitaisaisskiiyaawa apátohsohtsi.**
Aisskahsaikokotoowa.	It always freezes.	**Áhksaikokotoowa.**
Maataisskahsaikokotoowa.	It does not always freeze.	**Máátahsaikokotoowa atsiksi.**

17. Commencement

Iitomatapi'poyiwa.	He began to speak.	**Itomátapi'poyiiwa.**
Ottsistsitaistohkohpiihpi stamikakaisttsiistomiwa.	Ever since he fell, he has been sick.	
Aahkonitapaoo'p iitaohpommao'pi.	Let us go to the store.	**Áhkonitapóo'pa itóhpommo'pa.**
Nitaisstaa naahkitapoohsi iitaohpommao'pi.	I want to go to the store.	**Nitáissta náhkitapohsi itóhpommo'pa.**
Matotomookit atonaoksisi.	Go and get me a needle.	**Mató'tomookita atonó'ksisa.**
Matoisskssskammis na kississa.	Go and take care of your sister.	**Matoí'tsikatsisa kisíssa.**
Aahkonomatapaoo'pa.	Let us get going.	**Áhkonomatapóo'pa.**
Nitaisstaa naahkomatapoohsi.	I want to get going.	**Nitáissta náhkonomatopohsi.**

18. Cessation

Iitsiksistsitsinikiwa.	He ended the story.	**Itsiksistsítsinikiiwa.**
Tsa anistsiisi aakitsiksistsiiwa?	When will the project be finished?	**Tsánistsiisi ákitsiksisstsiiwa?**
Iitsii'tsiwa.	It was ready to be eaten.	**Itsi'tsiiwa./Ákaai'tsiiwa.**
Aatamsstoyiisi akaohpotawa.	It will snow until it gets cold.	**Ákitamittssikohpotaawa ai'totámsstoyiisi.**

19. Stability

Stamitaopiit!	Stay!	**Stóópiita!/Stámitoopiita!**
Stsikitaopiit!	Remain!	**Stsikkitoopiita!**
Miniipiisstsit!	Stay dry!	**Piní'piisstsita!**
Annoom stsikitaopiit!	Remain here!	**Isstsikkitoopiita annóóma!**
Annom aanistsisamitsstsiw niitootakohsini.	It has been lying here for an hour.	**Akaisamita'paisstsiiwa ni'tó'takohsini.**
Apiit!	Sit!	**Apíita!**
Poipoyit!	Stand!	**Píipoyita!**
Ohkimaat!	Wait!	**Óhkimaata!/Kíka!**

20. Change, Transition

iissoowaa-	change	**sawó'htoota**
iimatapsstoiyiwa	the weather getting cold	**imatápsstoyiiwa**
iimatapiiniipist-	person getting cold	**imatápsstoyi'takiiwa/ imatápi'niipitsiiwa**
iitsikkami-	suddenly	**itsíkkami**

. QUANTITATIVE

1. Number

Division One

Cardinal numbers up to 19:

nisii	one	**nisíi/ni'tóksska**
nattohka	two	**nááto'ka**
nio'ka	three	**nió'ka**
nisoo	four	**nísoo**
nisit	five	**nisitó**
naoi	six	**nói**
ihkitsika	seven	**ihkitsí'ka**
naaniso	eight	**náániso**
piihksso	nine	**píhkso**
kiipo	ten	**kiipó**
ni'tsikopotto	eleven	**ni'tsikópoto**
naatsikopotto	twelve	**náátsikopoto**
niikopotto	thirteen	**ni'kopoto**

niisiikopotto	fourteen	**nisíikopoto**
nisitsikopotto	fifteen	**nisitsikopoto**
naaikopotto	sixteen	**náí'kopoto**
ihkitsikiikopotto	seventeen	**ihkitsíkopoto**
naanisiikopotto	eighteen	**nánisoikopoto**
piihkssiikopotto	nineteen	**pihksí'kopoto**

Cardinal tens:

naatsippo	twenty	**naatsippo**
niipo	thirty	**niiyípo**
niisippo	forty	**niisippo**
nisitsippo	fifty	**nisitsippo**
naiaipo	sixty	**naiaipo**
ihkitsikppo	seventy	**ihkitsíkippo**
naanisippo	eighty	**naanisippo**
piihkssippo	ninety	**piihkssippo**

Cardinal hundreds:

kiipippo	hundred
niisitoikiipippo	five hundred
kiipoikiipippo	one thousand
niitomahksikiipippo	one million

Ordinal numbers up to 10:

omohtsiiitokskahpi	first	**ómohtsi'tokskahpi**
omohtsistokahpi	second	**ómohtsisto'kahpi**
omohtsookskahpi	third	**ómohtsookskahpi**
omohtsisoohpi	fourth	**ómotsiso'pi**
omohtsisitohpi	fifth	
omohtaaihpi	sixth	**omóohpi**
omohtohkitsikahpi	seventh	
omohtaanisohpi	eighth	
omohtsipihksohpi	ninth	
omohtsikiipohpi	tenth	

2. Degree

iikstonnat-	very	**iikstonnat**
stonnatomai-	too	**ikómoo.../ikómaa...**

napayini iisapanistso	enough flour	naisapanistso o'ksstsíkapayini.
ottsitskssoka'pi-	much better	o'tsítssksoka'piiwa
i'nak-	a little	i'nak
iikaisska-	a lot	ikaisska'-/ikákawo'
stohkanaissoka'pi-	best	istohkanáisoka-
stohkanaoka'pi-	worst	istohkanóóka-
stohkanaiksistoy-	hottest	istohkanáiksisto-
stohkanaikkayaiyi-	fastest	istohkanáikk-
stohkanaippisspi-	highest	istohkanáissp-
stohkanaisskaitapissko-	most crowded	istohkanaisskai'-
iimat-	almost	iimat
pahtsik-	hardly	pahtsik
iiyaaksi-	rather/kind of	iiyaaksi
stonnat-	so	stonnat

QUALITATIVE

1. Physical

Shape:

ksistoisiwa	square	ksisstóisiiwa
o'takiiwa	round/circle	o'takiiwa
aatso'tanikkohko	triangle	
oowai	oval	

Moisture, Humidity:

ipiiwa	wet	i'piiwa
ootsikiiwa	damp	ikótsikiiwa
ihkitsiwa	dry	ihkitsiwa

Visibility, Sight:

ayaapiiwa	can see	áya'piiwa
maatayaapiiwa	cannot see	máátaya'piiwaatsiksi
ainii'pa	(can be) seen	áíni'pa
maatainii'pa	(can) not (be) seen	máátaini'paatsiksi
iiksiisstsiwa	hidden	iiksíhtsiiwa
(i)sskiinattsi-	dark	isskí'nattsiiwa
ksistsikoinattsi	light	ksiistsikóínattsiiwa

isa'tsit	look (at it)	**issá'tsita**
issammis	look at him/her	**ssámmisa**
issksskattsit	watch(it)	**isskssská'takita**
isskssskammis	watch him	**isskssská'mmisa**
lihtaissisapo'ksaapi.	We can see through it.	**lhtáisisapo'ksapiyo'pa**
Maatohtaissisapo'ksaapi.	We cannot see through it.	**Máátohtaisisapo'ksaapiyo'pa**

Audibility and Hearing:

isstsohtako	loud noise	**isstsóhtako'wa.**
maatsikaksatsipapiwa	silence	**máátsikakssitsipa'piiwaatsiksi**
Ayoohtsima.	She/he (can) hear(s) it.	**Aáyohtsima.**
Maatayoohtsima.	She/he cannot hear.	**Máátaayohtsímaatsiksi.**
Ayoohtoawa.	can be heard	**Aáyohtowa'wa.**
Aiyoohtsimiwa.	She/he can hear a sound.	**Aáyohtsimi'wa.**
Maatayoohtsimawa.	She/he cannot hear a sound.	**Maataayohtsimiiwa.**

Taste and Smell:

Aissatohtakiwa.	He/she is tasting something.	**Áissatohtsima.**
Aissimihkaawa.	He/she is smelling something.	**Áissimatooma.**
Ikitsiipokoowa.	It is sweet tasting.	**Ikítsiiyipokoowa.**
Iksstsipokoowa.	It is bitter.	**Íksstsipokoowa.**
Iikaahsiiwa.	It tastes good.	**Ikáhsiiwa.**
Iikoksipokoowa.	It tastes awful.	**Iikóksipokoowa.**
Iksistsiksippokoowa.	It tastes salty.	**Iksístsiksipokoipokoowa.**

Texture: .

ikkini-	soft	**ikkinísi**
iiyii-	hard	**íksiiwa**
-ipikki-	rough	**ipíkkiiwa**
insstaiyi-	smooth	**insstayíiwa**
-iiwa	strong	**íksiiwa**
-sahpi-	weak	**sahpíiwa**
osstsiki	sinewy	**osstsikíiwa**
iststsissi-	prickly	
-issipik-	thick (as in fur)	**ikksspikimmoyisi**
isttohki-	thin	**isttohkii**

Colour:

Eight basic colours

siksinattsi	black	**siksináttsi**
ksikksinattsii	white	**ksikksináttsi**
ootahkoinattsi	yellow/orange	**otahkóinattsi**
niipiinattsi	green	**níipiinattsi**
maohksinattsi	red	**móhksinattsi**
otsskoinattsi	blue	**otsskóinattsi**
otahkoinattsi	orange	**otahkóinattsi**
komonoinattsi	purple	**komonóinattsi**
Nóóta'sa náiksikksinama.	My horse is white.	**Ksikksináma nóóta'sa.**
Ko'tokáání siksinátsi.	Your hair is black.	**Ko'tokáání siksinátsi.**
Otsskóinattsi nottsómõkaani.	My hat is blue.	**Otsskóinattsi nottsómo'kaani.**
Otsskoinattsiiyihka nottsómõkaani.	She/he said my hat is blue.	**Ottsskóinattsiiyihka nottsómo'kaani.**
Mohksinattsiiwa natsikini.	My shoe was red.	**Náómohksinattsiiwa natsikíni.**
Mohksinattsiiyihka natsikini.	He/she said my shoe was red.	**Náómohksinattsiiyihka natsikíni.**

Age:

omahksima	adult	**ó'mahksima**
omahkitapi	old person/Elder	**ó'mahkitapiiwa**
pookaa	child	**pookááwa**
maanitapi	new person	**maanitápiiwa**
i'naksipokaa	baby	**issitsímaana**
akaipahtsikomahksim	young adult	**ákai'nakomohksima**
i'naksstssim	teenager	**a'sitápiiwa**
aanao'ksstoyiimi	middle-aged	**a'nó'ksstoyiimiwa**
Nimaatsskinii'pa otaanistsistoyiimihpi.	I don't know her age.	**Nimáátohkssksini'paatsiksi maanístsisstoimihpi.**
Sakiawa'sitapiwa.	He is still young.	**Sá'kiaawa'sitapiiwa.**
Naato'kisstoyi niitsii'naksstssima.	He is two years younger than I am.	**Nááto'kisstoyi niitsí'naksstsima.**
Naato'kiaato'si nitaakitaanisiikopottoisstoyiim.	In two months I will be 18.	**Naato'kiato'si nitá'kitaanisiikopotoisstoyiimi.**
Tsa kitaanikkohsii'pa?	How old are you?	**Tsá kikáánistaayisstoyimipa.**
Nitai'sitoisstoyim.	I am five years old.	**Nikáisitoisstoyiimi.**
Akaisto'kisstoyiimiwa.	He/she is two years old.	

Physical Condition:

Isttsiistomiwa.	He's ill/sick.	**Isttsíistomiiwa.**
Nimaataohkoikiihpa.	I am well.	**Nimáátohkoiikíhpaatsiksi.**
Kitsiikssoksin annok ksiistsik.	You look good today.	**Annóhka ksiistsikóyi kitsiíksoksina.**
Akai'niwa.	He/she is dead.	**Ákai'niwa.**
Saakiipaitapiiwa.	He/she is still alive.	**Sá'kiatapiiwa.**
Ponokaomitaawa issiksinaasiwa.	The horse's leg is broken.	**Nai'ssiksínaasiiwa óóma ponokómita.**
Iikahksikinsstsaawa.	His/her arm was cut off.	**Náí'kahksi'nsstsaawa.**
Kitaksstao'ohkotto'pistotoawa nimohtaiksistsikomihpa?	Can you fix my watch?	**Kita'ksto'hkotta'pistoto wawa nóhtaiksistsiko'mihpa?**
Maatattohkoikiiwaats.	She's okay now.	**Máátattohkoikíiwaatsiksi.**
Maatatta'pao'takiwa.	Out of order.	**Máátatta'po'takiiwaatsiksi.**

Accessibility:

Division One

Iitaissksinimaatsstohkio'pi, iitawaatsimoyihkao'pi, iitaohpommao'pi, nookonnaani iikawaihtsiwa.	The school, church, store, our house is open.	**Itaissksinima'tstohkio'pa, itawáátsimoihko'pa, itóhpommo'pa, kookónnoona náikawaisstsiiyaawa.**
Iikayinnii'piaawa.	They were opened.	**Naikayinni'piaawa.**
Aakso'kii'piaawa.	They will be closed.	**Áya'ksso'ki'piaawa.**
Maataksisamowa waakitso'kii'piaawa.	They will shortly be closed.	**Máátattsisamoowa ákitso'ki'piaawa**

Cleanness and Presentability:

Iksiksika'piiwa.	It is clean.	**Iksíkskka'piiwa.**
Iikssika'piiwa.	It is dirty.	**Ikóótsipinattsiiwa.**
Iiyootsipinattsiwa.	It is soiled.	**Ikóótsipinattsiiwa.**
Aisstsikattsiwa.	It is shiny.	**Áisstsikaittsiiwa.**
Iiyookihtsiwa.	It is wrinkled.	**Iyóóksstsiiwa.**
Ikokssimoowa.	it is smelly.	**Ikóksimo'wa.**
Iksinsstawa'piiwa.	It is tidy.	**Instawá'piiwa.**
Iiksainskaka'piiwa.	It is messy.	**Iksayinskaka'piiwa.**
Issiiststo'pa.	It was washed.	**Náissiiststo'pa.**
Istsikanistotsii'pa.	It was polished.	**Náissttsikanisttotsi'pa.**
Isttsikaahkii'pa.	It was ironed.	**Naissttsikahki'pa.**
Nitsistohksisoka'simi iksiksikka'piwa.	My shirt is clean.	**Nístohksisoka'simi iksíksikka'piiwa.**

Anni istohksisoka'simi iksstonnatootsipinattsiwa.	That shirt is really dirty.	Ánni istohksisóka'simó iksstónnatootsipinattsiiwa.
Natsikiists ikomaisstonnatsistsikattsi.	My boots are too shiny.	Natsikiistsi ikómaisstonnatsisttsikaittsiyaawa.
Aamoyi iihtaisoksistawasao'pi stohkanaikksika'piiwa.	This vest is the cleanest.	Áámoyi ihtaisoksistawa'so'pi istohkanaiksikka'piiwa.
Anna ponokaomitaawa otsitssksiksikka'pssiwa.	That horse is cleaner.	Ánna ponokómitaawa otsítsksiksikka'psiiwa.

Material and Genuineness:

mi'ksskimm	metal	mí'ksskima
mi'kootaikimm	gold	mi'kótaikimma
siksi'ksskimm	silver	siksi'ksskimma
isttsikapokoi	leather	isttsikápokoi
atokis	hide	atokiss
naipisstsi	cloth	náí'pisstsi
ksikkaipisstsi	canvas	ksikkáí'pisstsi
miistsis	wood	miistisa
ohkin	bone	ohki'na
okkoyis	wool	okkoyisa
kaayiis	porcupine quills	kaayíistsi
sikihtsiso'tokaan	moose hair/hide	sikstsisóo'tokaana
ksisaiki'taan	bone arrowhead	ksisáákopi'ka
ksikkokoowa	canvas tent	ksikkokoowa
lihta'pistotsii'p ohkotoki.	It is made of stone.	ihta'pistotsi'pa ohkotoki.
Niita'panistapiwa.	It is real.	Niita'panisstsiiwa.
Anni isttsikapokoisoopa'tsisa.	The chair is made of leather.	Anni isttsikapokoisoopa'tsisa.
lita'pistotsiihp naipisstsi.	It is made of cloth.	Ihta'pistotsi'pa nai'pisstsi.

Fullness:

Noko'si iihtookimiwa.	My cup is full.	Nóhko'si ihtóókimiiwa.
Ooma iitaisapopao''pa ihtoitsiwa.	The bus is full.	Óóma itáisapópo'pa ihtoi'tsiiwa.
Niksissta aawasoyinim oomi ko'si.	Mom is emptying the cup.	Niksísssta áwa'soyinnima óómi ko'si.
Miistsiikis ihtotoi'tsi aopooksstsii'pi.	The trees are full of nuts.	Áámoksi atsówa'ssko íksskai'nattsi ómahkoopooksstsi'pa.

2. Evaluative

Value, Price:

Division Two

Tsa niitsoohtoo'pa...?	What is the cost of...?	**Tsa niitsohto'paatsiksi...?**
Aakaohtoo'pa.	It is expensive.	**Akohto'pa.**
Maatakaohtoo'pa likonnatsstoo'pa.	It is cheap.	**Maatakohto'paatsiksi/Iksi'nohto'pa.**
liksskaohtoo'pa.	It is high.	**likssko'hto'pa.**

Quality:

soka'piiwa	good	**soka'piiwa**
otsitssksoka'piwa	better	**otsitsskssoka'piwa**
stohkanaissoka'piwa	best	**istohkanáisoka'piiwa**
maka'piiwa	bad	**maka'piiwa**
otsitsskoka'piiwa	worse	**otsitsskoka'piiwa**
stohkanaoka'piiwa	worst	**ikstónnatoka'piiwa**
aahssiwa	good	**ikáhsiiwa**
matsowa'piiwa	fine	**matsowa'iiwa**
Niitokato'pi iiksoka'piiwa.	The quality of the bead work is good.	**Iksókookato'pa.**

Rightness, Wrongness, Acceptability, Unacceptability:

mookamoota'piiwa	right	**mookámo'ta'piiwa**
maatokamoota'piiwa	wrong	**maatókamo'ta'piiwaatsiksi**
soka'piiwa/maatssoka'piiwa	acceptable/unacceptable	**soka'piiwa/máátsoka'piiwaatsi-ksi**
matsoa'pinaawa	nice/fine	**matsowá'pi**
aissii'ka–	against	**aissii'ka**
saapanistso/maatsapanistso	enough/not enough	
Mookamoota'piiwa aahkotoomanistahsi.	It's right that we ask him first.	**Ikókamo'ta'piiwa áhkotoomanistáhsi.**
Aakohkanistsiwai.	He should have told her.	**Ákohkanistsiiwayi.**
Aakohsowanistsiiwawi.	He should not have told her.	**Ákohksawanistsiiwayi.**
Kitsikiihpa?	What is the matter?	**Náíkia'piiwaatsiksi?**
likia'piiwa?	What happened?	**Náíkia'piiwaatsiksi?**
Ota'po'takihsini iikssoka'piiwa.	Her work is acceptable.	**Íksoka'po'takiiwa.**
Aissii'katsiiwa stsinaayi.	He is against the leader.	**Ásí'katsiiwa anni istsínaayi.**
iikssoka'piiwa anni maanistsiihpi.	It is all right as it is.	**Íksoka'piiwa manistsihpi.**
Aakssoka'piiwa.	It will do.	**Máátohkwiikiiwaatsiksi.**

Desirability, Undesirability:

Division One

Nitsiikstonnatayaahssiim onnikii.	I really like milk.	**Nitsíkstonnataayahsimi ónniki.**
Maatayiikaahsimiiwaats niiksi Calgary Flames.	He does not like the Calgary Flames a lot.	**Ikstonnátsawaayahsimmiyihka niiksi Calgary Flames.**

Correctness, Incorrectness:

Divisions One and Two

mookamoota'piiwa	right	**mookámoota'piiwa**
otsitsskssoka'piiwa	better	**otsítsskssoka'piiwa**
maatokamoota'piiwa	wrong	**máátokamo'ta'piiwaatsiksi**
otsitsskoka'piiwa	worse	
niitsiiwa	true	**niitsíiwa**
maatanistsiiwa	false	**máátanistsiiwaatsiksi**

Successfulness, Unsuccessfulness:

Iksiika'kimaawa.	He is trying hard.	**Aayika'kimaawa.**
Isskohpiiwa.	He failed.	**Isskohpi'wa.**
lisissapo'koowa.	He succeeded.	**Náisisapo'ko'wa.**

Utility, Inutility:

Stsisitapiit oomistsi iihtaokspanohkiotakio'pi.	Use the crayons.	**Ihtsíssitapiita óómistsi mia'nistsináttsiistsi ihtoomia'nisstsínaakio'pistsi.**
Nitakstao'ohkottohtsisitapiihpa oomiksi sisoya'tsiiksi/oma sisoya'tsisa?	Can I use the scissors?	**Nita'ksto'hkotohtohkoiikihpaatsiksi óómiksi sisóya'tsiiksi?**
Kimaatakohkottohtsisitapiihpa nitsinaka'siimiks.	You cannot use my bike.	**Kimátakohkotohtohkoiikipaatsiksi nitaisoyika'piksiimiksi.**
limitaiks ihtohkoikio'pi.	Dogs were useful.	**Imitáiksi ihtohkói kio'piaawa.**

Capacity, Incapacity:

Nimaatakohkottaaksinaosatoo'pa natsikiists.	I cannot lace my shoes.	**Nimáátohkotta'ksíno'sspaat-siksi natsikiístsi.**
Nimaataisskaaksspommookaats.	He will not help me.	**Nimaataisska'ksspommookaatsiksi.**

Importance, Unimportance:

liko'totama'piiwa	It is important to cinch the belt.	
kitaahkssikohkiohto'tssi maii'pssima.		
Mááto'totama'pssiwa anniksi	The strings are not important.	
náiipisstsaapikimmiksi.		

Normality, Abnormality:

Niitohkanistaisootaawa ao'tosi.	It normally rains in spring.	**Nitóhkanistsaisootawa o'tósi.**
Niitohkanistayo'kaawa.	It is normal for him to fall asleep.	**Nitóhkonistaayo'kaawa.**
Oomiksi ponokaomitaiksi	The horses find you strange.	**Oomiksi ponokómitaiksi**
kitayoohkiitsimokiyawa.		**kitáyohkitsimmokiaawa/**
		kitáipistsimmokiaawa.
Ayoohkiitohtammi niiksi	The car is making strange noises.	**Niiksi áiksistoomatokska'siiksi**
aiksistoomatokska'siiksi.		**ikskái'sawippomohtammiaawa.**

Facility, Difficulty:

Aamoyi iksikkinisiwa.	This is easy.	**Áámoyi iksíkkinisiiwa.**
Iksiyikowa niitaoowatahpi mamii	It is hard to eat fish with lots	**Iksíyiko'wa nito'watahpi**
iskaohkina'si.	of bones.	**mamiiksi**
		ikáwakohkina'siiyaawa.
Maatayiikiitsimaats otsspiiwahsini.	He dances with ease.	**Maatayiki'tsimaatsiksi otsspi'sini.**
likaiyiikiitsi sinai'powahsini.	He speaks Cree with difficulty.	**Ikááyiki'tsima asinái'powahsini.**

F. MENTAL

1. Reflection

Nimaatssksinii'pa.	I don't know.	**Nimaatssksinihpaatsiksi.**
aissksin-	remember	**sa'kiássksiniita**
ksimstaan	wish/hope (noun)	**tsiikóhkitotoiitsihta**
Niitaikksimsstaawa otsitskitahsaiks miim.	He thinks he left them there.	**Nitáiksim'sstaawa itsski'máyi.**
Ooma sa'aiwa appaitsiihtatsiiwa oko'siks.	The duck is not certain her ducklings are safe.	**Óóma sa'aiwa á'paitsihtatsiiwa óko'siksi.**
Kiaahkatsawaisstaa kiaahkitaopissi.	I suppose you do not want to stay.	**Káhkattanistaitsihta káhksawattsitsikkitoopihsi.**
Aaksstao'ohkottsitsapoopiihka.	He is wondering if he can get a ride.	**Akstohkottsitsapópiiyihka.**

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2. Expression

Saakanistsis na kiksissta.	Ask your mother.	**Sopó'wahtsi'satsisa kiksissta.**
Iyimmiwa.	He laughed.	**Nááyimmiiwa.**
Kíaksstao'ohkottssopohtsiisatohpa?	May I ask you a question?	**Kitaksto'hkottsopo'hwatsi'satohpaat siksi?**
Aapatohsissinai'powatoomayi.	He said it in Slavey.	**Aapatohsissinai'powatoomayi.**
Nitsiitsinikookinnaan.	He told us a story.	**Nitsíítsinikooninnaana.**
Aissinaakiiwa.	He is writing.	**Áisinaakiiwa.**
Ammiiwayi.	She invited him.	**Ámmiiwayi.**
Iiksstsakatsiiwayi.	He recommended him.	**Íksstsaakatsiiwa.**

RELATIONAL

1. Action and Event Relations

Agency:

I'naksipokaawa awaasai'niwa.	The baby cried.	**Issitsímaana áásai'niiwa.**
Piikihsiiks aipaawaniyi.	The birds fly.	**Pi'ksiíksi áípawaniiyaawa.**
Aissaisskiyi.	Plants grow.	**Áisaisskiiyaawa.**
Na Henry isskonakatsiiwa oomi sikihtsisooyi.	Henry shot the moose.	**Aná Henry isskonakatsiiwa ooma sikstsisoo.**
I'naksipokaawa iiyiwa pisatsikskapayini.	The baby ate a cookie.	**Ooma isitsímaana no'yiwa pisátsikkskapayini.**
Iimitaawa ma'takiwa atsikii.	The dog took a shoe.	**Aná imitááwa nóó'msstakiwa atsikína.**
Ooma sikihtsisoowa otsskonakka kani Henry.	The moose was shot by Henry.	**Óóma síkstsiso ótsskonakaka anní Henry.**
Na Henry annaok naahk isskonakatsiiwahk oomi sikihtsisooyi.	It was Henry who shot the moose.	**Anná Henry ánno'ka ánnahka isskonákatsiiwahka óómi sikstsisoo.**
Annaok na i'naksipokaawa iiwatoomahk niihk pisatsikskapayinihk.	It was the baby who ate the cookie.	**Anna issitsímaana no'watooma annihka pisátsikkskapayini.**
Annaok naahk iimitaawahk ma'tsimahk niihk ootokisi.	It was the dog who took the hide.	**Anna imita iimsstsima aani'hka atokisi.**

Objective:

Kaayinnima kitsimi.	He opened the door.	**Náíkayinnima kitsimi.**

Iiwatooma napayini.	He ate the bread.	**Nó'watoona napayíni.**
Aawaamisaatooma spahkoyi.	She climbs the hill.	**Áwaamisa'tooma spahkóyi.**
Akaikayinni'p kitsimi.	The door is opened.	**Ákaikayinni'pa kitsímí.**
Napayini akaowatoohpa.	The bread was eaten.	**Áko'wasiwah napayíni.**
Spahkoyi aakamisaatoohpa.	The hill will be climbed.	**Óómi spahkóyi áya'kamisa'tohp.**

Dative:

Kottsis ponokaomitaiks.	Give to horses.	**Kótsisa ponokómitaiksi.**
Sistsikkskiaakatsis na Granny.	Smile at Granny.	**Sistsíksskiaakatsisa anná kaáhsa.**
Stamohtaissto'too passkaani.	He came from the pow-wow.	**Támohto'taissto'ta anníika páisskani.**

Benefactive:

Rosa itsikiihkaawa.	Rosa got shoes.	**Anná Rosa itsikíhkaawa.**
Nitsiitapiimsskooko.	I received a doll.	**Nitsiitapiimsskooko'wa.**
Nitsiisootaamihpinnaan.	We received rain.	**Nitsootamihpinnaana.**

Causative:

Iiyookihkininnaawa.	He had his hair permed.	**Iyókihkino'towaawa.**
Kippohka'pistotok nitsinaka'siimiks.	Can I have my car fixed.	**Nitáksto'hkottototohka'-tataawa nitsinaká'simi.**
Isstsimahkatoot kitakohtsinao'spistsi.	Have your costume made.	**Atohká'tatoota kitákohtsino'sspists**

Manner, Means:

Anni nistanisttotsit!	Do it like this!	**Anní anisttotsitah!**
Sopoya'potsikihtsiis.	Soak the hide carefully.	**Soká'potsikohtoota.**
Tamikkamanisttotsit.	Do it quicky.	**Ikkamanístotsita.**
Iiksikkamssiwa.	He is fast.	**Iksíkkamsiwa.**
Ikkinaitapohtoowayi.	He walked quietly to her.	**Ikkináítapohtoowa. ikkinaitapohtoowayi.**
Tamssopoyapanisttotsit.	Do it accurately.	**Támsopoya'panisttotsita.**

2. Possessive Relations

Ownership, possession:

niksissta	my aunt	**niksíssta**
ohko'si	his bowl	**ohko'si**

nitsinaana	mine	nitsiná'na
nitsinaaniaawa	mine	nitsiná'na
kitsinaaniaawa	yours	kitsina'na
otsinaaniaawaisi	his	otsina'na
kitsinaaninoon	ours	kitsina'ninnoona
kitsinaanoaawawa	yours	kitsina'nowaawa
otsinaaoaawayi	theirs	otsina'nowaawa
Ooma ninaawa piitaikimaaniwa.	The man with the eagle feather.	Óóma nina piitaikkimaani'wa.
Ooma ponakaomitaawa maatohkitopaataw.	The horse without the rider.	Ooma ponokómita maatohkítopaatawa.
linaka'siimiwa iitaisapopao'pi.	He has a car.	Ihkoiínaka'siimiwa.
Nii'sa iinaaniwa VCR.	My uncle owns a VCR.	Ni'sa náína'niwa ihtáissapio'pa.
Aittsinissiwa aipasskohkiiksi.	He belongs to a band.	Áitsin'siwa áipaisskohkiiksi.
Anni sooka'yissi nitsinaani.	The suitcase belongs to me.	Anni asóókayisi nitsiná'na.
Aakohkoisoomoonomowawa.	He will receive a gift.	Áya'kohkoiina'nskowawa.
Aakomanistootoyiiwa nii iimitaayi.	She gets to keep the dog.	A'kómaanisto'toyiiwa anní imitá.
Nisskana ookoowayi.	It is my younger brother's house.	Nisskána okóówaawa.
Onsstsi ohkoyi.	It is his older sister's son.	Ónsstsi ohkóyi.
Otawatsimaani.	It's his hole.	
Kinnoona otokihsini	It is our father's bed.	Kínnoona otóksiná.
Kitaissksinimaa'tsooka osoopa'tsisi.	It is your teacher's chair.	Anná Kitáissksinima'tsooka osóópa'tsisa.

3. Logical Relations

Conjunction and Disjunction:

Niksissta ki niistowa.	My mom and I.	Niksíssta kii niistówa.
Sahkomoapiiksi ki a'kiikoaiksi.	Boys and girls.	Sahkómaapiiksi káiya a'kiikowaiksi.
Pookaiks ki oksisstowaawaiks.	The kids as well as their mothers.	Pokáiksi kii oksísstowaawaiksi.
Akaihkitsiwa iinaokosaomaisistsiwa.	It is dry but it is not done.	Ákaihkitsiiwa ino'ksawomaiksisstsiiwa.
Montana akohkattohpo'kiiyoowa.	Montana is also coming.	Amskáápipikani ákohkatto'to'yaawa.
Nimaatakohkatohpo'kiiyoohpa.	I cannot go either.	Nimááta'kohkottohpo'-kiiyóhpaatsiksi.
Aaksiitomanistaoo'p.	We are going together.	A'ki'tomanisstóo'pa.

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Inclusion and Exclusion:

Divisions One and Two

Ihpokaapaissiimiiwa oksisstsi.	She is with her mom.	**Ihpoká'paissimiwa oksísstsi.**
Maatotsikihtsaawa aamo panimmaana.	It is tanned without soaking.	**Mátootsiksstsaawa áámo panínnaksina.**
Maatohpokoomiiwaiksaawayi.	They left without him.	**Mátohpoko'miiwaiksaawayi.**
Ihkanaawaawahkaayaawa kaakitsitsskitayiwa pookaiks.	They all played/walked except the children.	**Ihkanáwaawahkaayaawa káksa'ohpo'kiiyó niiksi pookáiksi.**
Iimitaiks nohkattsitsinohkoyii'yaawa i'nikkihsini.	Dogs also shared the kill.	**Imitáiksi nohkáttsitsinohkó'yiiyaawah í'nikksini.**
Aakiiks nohkattawaawahkayi.	Women play too.	**A'kiiksi nohkáttawaawahkaayaawa**

Cause and Reason:

Tska iihtaikihkini'takiwa?	Why is he sad?	**Ma'kaikkihkini'takiiwa?**
(Iiht)aissksinoyiiwa oksisstsi.	Because he misses his mom.	**Áissksinoyiiwa oksíssta.**
(Iiht)otakanohssi.	Because he hurt himself.	**Otakaanohsi.**
Iihtaisistsiksskiaakiwa otomootsakihsi bingo.	The reason he smiles is that he won at bingo.	**Ihtáisistsikssaakiiwa otomótsaaksi otsikahtsini.**

Effect:

Otomaisskoisi iihtsistt siistomiwa.	Because he ate so much he is sick.	**Otsskóóysi ihtsistsiistomiiwa.**
Otsinoissayi ihtsii'taamssiwa.	Because he saw her, she was happy.	**Otsinó'ahsi ihtsi'taamsiiwa.**

Purpose:

Ihtsissksipisstsiwa aopissi maahkitsiihtsissayi.	He tied the rope to secure it.	**Ihtsíssksipistsiiwa otó'piimi máhkotsisstsisa.**
Ihtsitsstsiwa katoyissi aahkotaisoksiksimsstaosi.	The purpose of the sweet grass is to purify our thoughts.	**Áámoyi sapátsimoi ihtawáámato'siimo'pa áhkohtsokáiksim'ssto'pa.**

Condition:

Ikamitapoiniki nitaksipasskaa.	If I go (then) I will dance.	**Ikkamítapoiniki nitá'kihpi.**
Ikamssootaasi aakitahkiapaopao'p.	If it rains then we will stay home.	**Ikkámsootasi ákitahkayo'pa.**

Focussing:

Kiyaamostsi kahtsaatsiistsi?	What about the cards?	**Áksikihtsi'pa áámostsi kahtsa'tsiistsi?**
Nitsstaa naahkohtsii'poyisi pi'ikihsiiks.	I want to talk about birds.	**Nitssiiksta náhkohtsi'poisi pi'ksiiksi.**
Nikaaksstaa naahkoksisawaatahsi naahsa, niiksi mattstsikiksi maatohtsikio'pa.	I only want to visit grandmother, not the others.	**Nikáákstа náhkitoksisawa'tahsi naáhsa.**

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CULTURAL COMPONENT

ECS and Division One (Grades 1 – 3)

1. Traditional Culture

The focus of the traditional cultural content for ECS through Grade 3 is to be the **family and the traditional activities of the family members**. Long ago, the family was more than just the mother, father and their children. The family consisted of the grandparents, aunts, uncles and cousins too. Often, all the people living together in the smaller camps were related; thus, a camp living and working together would be a family. Kindergarten students can begin with broad categories such as teaching family members, and major activities. Teach more details as each year passes.

The following are **examples** only. Items appropriate to each community may be added or substituted.

Camp Members	Camp Roles
Grandfather/Grandmother (Elder)	• giving advice • storytelling/teaching about Mother Nature, animal characteristics and lessons for daily living • name giving • other common spiritual activities and guidance such as prayers
Father/Uncle (men)	• storytelling/teaching about Mother Nature, animal characteristics and lessons for daily living • name giving • other common spiritual activities and guidance such as prayers • hunting: various animal names; animal habits; hunting techniques; stone/bone tools, weapons and hide ropes; seasons; geography; place names • shelter: kinds and materials used • raiding and warfare with other tribes: earning rights to become a warrior • basic cooking skill: for hunting expeditions • guiding boys into manhood
Mother/Aunt (women)	• food: kinds of meat; kinds of roots, berries, wild vegetables, herbs, seeds, plants; preparation of food and stone/bone tools for preparation; ways of cooking; drying

	• hides: tanning; things hides were used for (sinew, sewing, shaping containers from fresh rawhides, clothing, tipi covering) • domestic objects: bags, baskets, ceramic pots and mats; pounding tools, cutting tools; drying racks • medicine: ingredients and remedies • fires: tools for starting and fuel (wood, grass, bark, stones and fungus) • shelter: setting up, tending the tipi fire; floor
Older Brothers and Sisters/Cousins (young adults)	• helping and learning from Elders, aunts and uncles: learning survival skills, hunting, sewing, building shelters and preparing food • respect: behaviour and attitudes toward Elders and adults • rites of passage into adulthood: apprenticing with experienced warriors
Younger Brothers and Sisters/Cousins (children and babies)	• listening and learning • imitating adult roles: basic survival skills • playing: toys (bow and arrow, moss bags); games • singing • helping: fetching firewood; cleaning; picking berries; herbs, plants; caring for babies • young girls with women: manners, cooking, sewing, cleaning • young boys with men: manners, hunting, storytelling, dancing and singing
Together (all camp members)	• travelling: seasons and methods of travel; rafts, dog sleds, snow shoes, dog, travois, moccasins • camp: parts of the camp; who does what; sequence of making or taking down overnight camps; kinds of shelter • games and play
Gatherings (many different camps)	• seasons for gatherings (summer camp, winter camp) • camping by clan; membership/relatives; visiting • winter and summer dances, drumming and songs

2. Legends

The following list provides **examples** of the kinds of legends that could be used in teaching the Blackfoot language to Division One students. The language teachers, in consultation with Elders and resource people, will be the ones to decide which legends are suitable. It is suggested that the students in Division One be exposed to a minimum of three legends per year, with the possibility that some legends will be repeated in later grades with greater complexity.

Blackfoot legends widely known to all four dialects in the Blackfoot language:

- Náápii and the Rock
- Náápii and the Mice
- Náápii's Race with Coyote
- Náápii and the Gophers
- Náápii's Eyes
- Náápii and the Bullberries
- Scarface.

3. Daily Routine

Daily routines of young children will revolve around their mothers, sisters and brothers and the home. It would be helpful if the teachers listened and watched their students carefully to see what activities and interests were most common. These topics could then be incorporated under "home" or "school."

Activities and topics chosen for the daily routine should be appropriate to the season. For example, when school starts, a possible theme would be "My School and My Teacher." As winter sets in, possible themes would be "Skating" or "Hockey."

The following are examples. Teachers and curriculum developers should add or substitute as they see fit.

Home

- my house
- eating
- housecleaning
- sleeping
- chores
- storytelling
- playing indoors: listening to music, watching TV, games, visiting, pretending (house, He-Man)
- playing outdoors: skating, hunting gophers, games

School

- before school: riding the bus; preparing lunch
- about school: starting a new school year; which school, teacher and grade; classmates; recess; lunch hour; school activities; field trips; sports days; outdoor education
- after school: chores, games

4. Contemporary Blackfoot Events and Lifestyles

If the students do not have the opportunity to be involved in the following events with their families, the school should try to involve the students by either bringing the activity into the school or by taking the students to the activity. Some of the activities can simply be talked about and appropriate language practiced in the event that the student does get to participate in the future. The following list is minimal. The teacher is encouraged to expand the list as the local community dictates.

For each year in Division One, the students should:

- learn some basic steps in Native dancing
- be involved in making some Native craft
- learn some basic survival skills: finding directions, dry wood, and water; dressing wounds
- become familiar with praying/giving thanks

While in Division One, the students should have participated at least once in each of the following:

- contemporary hunting and farming activity (whether done by family members in own community or by distant but familiar communities or reserves)
- summer activities: swimming, campouts, cookouts, hunting, visiting relatives on their reserve or a different reserve
- some intertribal gathering: cultural events; pow-wow, religious camps; sporting events: rodeos, hockey, basketball, volleyball; preparation; travel; meeting people; arriving and leaving

Division Two (Grades 4 – 6)

1. Traditional Culture

The focus of the cultural content for Grades 4 through 6 is to be **traditional camp life and seasonal activity.** In the days before the arrival of the Europeans, activities were tied to the seasons rather than the calendar. The Blackfoot people would prepare for or react to the first signs of each changing season. For all activities pursued in each season there was a reason which could be traced back to the season.

In this Division, the unit of study should always be the season rather than the activity and, as much as possible, the study of each season should coincide with the current season during the school year. Begin in Grade 4 with a broad picture of the camp during each of the seasons. By Grade 6 more time can be spent with the specific activities such as tanning, gathering food and making shelters or tools.

The following list is provided as an **example**. Additions and subtractions should be made to make the list appropriate for each community.

Primary Seasonal Activities

- hunting: kinds of animals hunted, where and how they are hunted in each season; tools and techniques; locations for each season
- survival skills during the different seasons
- gathering food and medicine: bark, berries, fungus, leaves, plants, nuts, and root gathering in spring, summer, and fall
- food preparation: methods of preparing food in each season
- sinew and hides: dressing and tanning hides; making sinews and ropes; sewing clothing
- making stone/bone tools and weapons: clubs, bow and arrows, spears, raw materials such as birch and popular trees, rocks and bones used in making these tools and weapons
- making of domestic objects: bags, baskets, cutting tools, drying racks, mats, pitch forks, ceramic pots, stone/bone pounding tools, rakes and soap; raw materials used in making these objects
- caring for domestic animals: dogs
- travelling: canoes, rafts, snow shoes, dog sleds, dog travois, raw materials use to make traveling devices; methods of travel, travel routes
- shelter: making and tending to shelter in travel and in camp

Socializing and Spiritual Life	• gatherings: different camp groups during the different seasons, especially spring, summer and fall; location of gatherings; purpose of gatherings; special activities such as ceremonies, rituals, and games • legends and storytelling • seasonal ceremonies and rituals (Local Elders should decide how much should be taught in schools.) • singing and dancing: special songs and dances, recreational songs and dances • games and play
Travel, Territory, Land	• location of Confederacy • tribes: which tribes, purpose for forming Confederacy • location of enemy tribes: raiding and warring with enemy tribes, territory of enemy tribes • alliances: adoption, marriage, kinship • relationship with territory

2. Legends

The following list provides **examples** of the kinds of legends that could be used in teaching the Blackfoot language to students in Division Two. The language teachers, in consultation with Elders and resource people, will be the ones to decide which legends are suitable.

It is suggested that students in Division Two be exposed to a minimum of three legends per school year, or five if the students are reading in the Blackfoot language.

Blackfoot legends widely known to all four dialects in the Blackfoot language:

- Náápii and the Rock
- Náápii and the Mice
- Náápii's Race with Coyote
- Náápii and the Gophers
- Náápii's Eyes
- Náápii and the Bullberries
- Scarface.

3. Daily Routine

The daily routines of students aged 9, 10 and 11 will involve less time with their parents and more with their friends, but they will still be very much connected to their homes. It would be helpful if the teachers listened and watched their students carefully to see what activities and interests were most common. These topics could then be incorporated under "home" or "school." Include each topic during an appropriate time of the school year.

Home

- about the house (only to Grade 5)
- interaction with older and younger brothers and sisters (playing, bossing, obeying and warning) during different parts of the day
- gatherings at home such as barbeques and relatives visiting
- favorite television programs and videos
- visiting homes of others, relatives, and friends
- interactions with parents, aunts, uncles, and Elders
- prayers

School

- before school activities
- about the school: new school year; which school, teacher, classmates and grade; lunch; school activities – sports days, awards days, open house, outdoor education, tournaments, dances, and field trips
- after school activities: intramurals, games, going to the store and chores

4. Contemporary Blackfoot Events and Lifestyles

If the students do not have the opportunity to be involved in the following events with their families, the school should try to involve the students by either bringing the activity into the school or taking the students to the activity. Some of the activities can simply be talked about and appropriate language practiced in the event that the student does get to participate in the future. The following list is minimal. The teacher is encouraged to expand the list as the local community dictates.

For each year in Division Two the students should:

- be involved in, and given an understanding of, a Blackfoot ceremony
- learn drumming, singing and dancing
- have some experience with making Native crafts: bedding, shield making, tanning and sewing
- learn increasingly more demanding survival skills for the prairie or forest

While in Division Two, the students shall have participated at least once in each of the following:

- contemporary hunting and farming
- summer activities: swimming, camp-outs, barbeques, visiting relatives on their reserve or a different reserve
- some intertribal gathering (pow-wows, cultural camps, rodeos, sporting event) including preparations, travel, arriving and setting up, meeting people, special events, and leaving

Division Three (Grades 7 – 9)

1. Traditional Culture

The focus of the traditional cultural content for Grades 7 through 9 is to be the "concept." In Division One, the focus was on "who" did things. In Division Two, the focus was on "when" things were done. In Division Three, the focus is to be "why" things were done as they were.

At this age, students are still very much in need of concrete experiences. The focus upon concepts does not mean that the students should stop having hands-on experiences. It simply means that more emphasis should be placed upon understanding the culture than simply being able to describe it. Discussing ideas completely in the abstract will not be an effective way to teach about the traditional Blackfoot culture.

The following list of concepts is what should be taught in Division Three. Teachers and curriculum developers are encouraged to add to the list so as to make the program more suited to the community. The concepts are not in a prescribed order.

Conserving Nature

- respect for nature and people
- survival dependent upon knowledge of nature and working with it rather than against it
- little wastage of game, all parts consumed or used
- leaving nature as it was found so as to allow it to renew itself
- not hunting game with dependent young
- hunting only when food was required and never more than required

Ceremonies and Rituals

- **Elders in each community must be consulted to determine how much can be dealt with in the school**
- not calendar year but perceived seasonal changes in nature which determined when certain ceremonies were to occur
- meaning and purpose of ceremonies (i.e., offerings, seasonal ceremonies, knowledge and wisdom seeking, songs, dances, and name giving)
- symbolism of artifacts and foods used
- treaties: peace and government treaties
- kinship: marriages, adoption

Blackfoot Philosophy and Spirituality (Elders must be used as the primary resource here.)	• beliefs regarding creation and man's relationship to Mother Earth • cycle of life • negative and positive emotions • traditional morals and values • mind, body and spirit • symbols used to represent these abstracts (circles, colors, numbers, tree of life, tipi concept)
Land and Territory	• nature of traditional land use and the concept of territory • the traditional hunting grounds of the Blackfoot • the travel routes for hunting • territorial boundaries and how they were understood intertribally • intertribal trade, cooperation, conflict, raiding and warfare • implications of traditional land use in treaties and present land claims
Camp Roles and Interactions	• interactions and relationships between camp members " • role of the Elders and chiefs of a camp • the "specialists": sewers, hunters and medicine makers • educating the youth: aunt-niece relationships, uncle-nephew relationships and disciplining • decision making: conflict, cooperation and consensus
Seasonal Calendar	• the role of the seasons in determining economic and spiritual activity
Gatherings	• who would gather; when, where and why they would gather; and what they would do when they gathered • distant relatives • drumming, singing and dancing • handgames • storytelling
Change (with the arrival of the Europeans)	• trading economy: bartering, fur trade, money • settlers: who were they, where did they settle, what impact did they make • government treaties: what are they, why were they made, when were they made, impact of treaties on Indian ways of life, government obligations

Life Cycles	• changes in a lifetime, from birth to death • phases • rites of passage into adulthood
Technology/Material Culture	• personal adornment and clothing • hides: sinews and ropes • shelter • domestic objects and stone/bone tools • weapons • musical instruments such as drums, rattles and whistles • travel • medicine • food preservation and preparation • the material culture (in order to appreciate the technology and the scientific understandings behind it)
Differences in Native Cultures	• comparison of different Native cultures as to beliefs, legends, territory, language, food, recreation, dance and song

2. Legends

In Division Three, an attempt should be made to study regional legends at **more depth than in the previous grades and also to compare legends across Native cultures**. The following list provides **examples** of the kinds of legends which could be selected in Division Three to teach the Blackfoot language. The language teachers, in consultation with Elders and resource people, will be the ones to decide which legends should be used at this level.

It is suggested that three legends be covered in each grade of Division Three and that in Grade 9 the students be exposed to at least three legends from different Native languages.

Blackfoot legends widely known to all four dialects in the Blackfoot language:

- Náápii and the Rock
- Náápii and the Mice
- Náápii's Race with Coyote
- Náápii and the Gophers
- Náápii's Eyes
- Náápii and the Bullberries
- Scarface.

3. Daily Routine

The daily routines of early adolescents will involve mostly their friends. The primary concern of students in this age group is to begin to understand themselves in relation to others and in relation to adults. Because they are so "people" oriented, the daily routines section should deal with topics concerning people rather than things. When studying Sports Days, for example, they should spend as much time as possible learning how to communicate with their friends and with teachers or other adults rather than learning the names of objects and rules.

The following list of **examples** can be added to or subtracted from to suit the community.

Home

- interaction with older and younger brothers and sisters
- interaction with parents and older relatives in the home
- gatherings in the home
- visiting the homes of others

School

- intramurals
- sports days
- awards days
- open house
- dances
- field trips
- after school activities

4. Contemporary Blackfoot Events and Lifestyles

If the students do not have the opportunity to be involved in the following events with their families, the school should try to involve the students by either bringing the activity into the school or by taking the students to the activity. Some of the activities can simply be talked about and appropriate language practiced in the event that the student does get to participate in the future. The following list is minimal. The teacher is encouraged to expand the list as the local community dictates.

-For each year in Division Three, the students must:

- be involved in some Blackfoot ceremony and understand the meaning behind it
- learn a new song, dance or drumming
- complete a Blackfoot craft
- learn survival skills which will enable the student at the end of Grade 9 to survive on the prairie with some confidence
- learn about the various occupations of Native people: traditional, business, clerical, communications, education, medical, social and community services, industrial trades and fine arts

While in Division Three, the students must have participated at least once in each of the following:

- contemporary hunting and farming activity

- summer activities: swimming, campouts, barbeques, visiting relatives on their reserves or a different reserve
- some intertribal gathering: pow-wows, cultural/religious camps, rodeos, sporting events and a study of the different tribes and language groups represented
- preparation for a memorial feast with an understanding of the meanings behind the food

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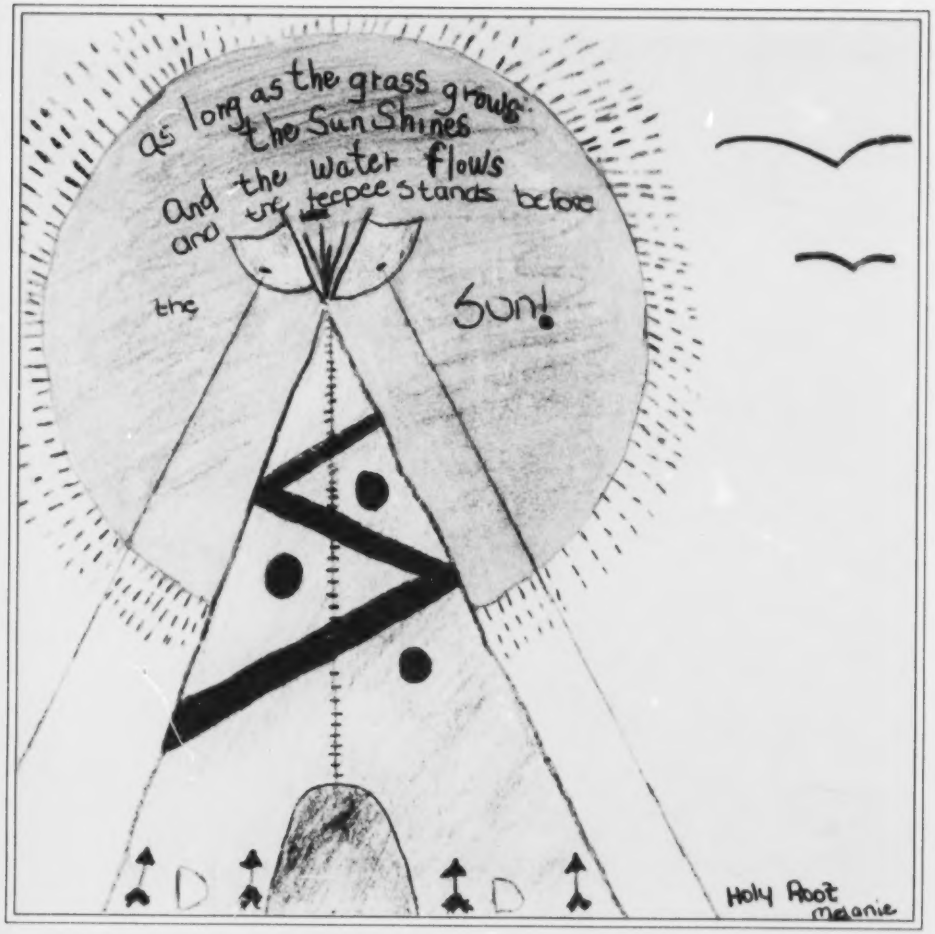

SECTION THREE

LANGUAGE AND LANGUAGE DEVELOPMENT

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SECTION THREE: LANGUAGE AND LANGUAGE DEVELOPMENT

WHAT IS LANGUAGE?

Although the term language may be applied to any system of communication, including speech, computer codes, non-verbal gesture systems, and written codes, we will use the term here for the uniquely human system of verbal communication, as well as writing which represents it.

Language is put to many uses by humans, all of which fit under the rubric of "communication." We use language to inform, to ask for information, to get people to do things, to chastise, to protect, to express attitudes, and to influence. Languages often have particular sentence types which are used primarily to carry out particular tasks. For example, in English we use questions to get information and commands to get people to do things. But we are not bound by these forms; "I wish I knew the time" is a statement, but it can elicit the same response as "What time is it?" if your addressee is cooperative. Similarily, "Can you close the door?" is a question, but can get that same cooperative addressee to close the door as the command, "Close the door."

Language is very important to a society. It is, perhaps our main tool for establishing and maintaining social relationships.

Language is an essential part of a people's culture as well as a symbol of their identity. And because different languages divide up reality differently, a language can influence the world view of its speakers.

Language exhibits variation; it has regional dialects. The Blackfoot language has four: Blood, Siksika, Peigan and Blackfeet. There are also social dialects and styles; a good speaker of any language is able to select the appropriate grammatical structures and vocabulary for the conversational situation at hand. There is also variation from family to family, and even from individual to individual.

What is Language Proficiency?

It should be clear from the previous section that a proficient user of a language will be able to put it to the uses described there, including being able to make correct choices of vocabulary and structure depending upon the situation at hand. This includes not only choosing the correct style, but being able to choose the best sentence type for achieving the desired task. For example, "Can you close the door?" would probably be the best way to get a respected friend to close the door, instead of a direct command. This approach leaves the addressee the option of taking it as a question rather than a request.

How is Language Acquired?

Most commonly, a language is learned during the first few years of a child's life, usually at home. Just what innate abilities make this possible are not clear; and whether or not some of these abilities are unique to the language learning process is highly controversial. It is clear that children learn their first language or languages rapidly, with little or no instruction, as they are "immersed" in it.

After the first few years have passed, however, it becomes increasingly difficult for a person to learn another language. It is as if the brain has already accomplished a major task for which it is designed – that

of developing a neurological network which functions as what we call "knowing a language" – and the longer that network functions, the more difficult it is to establish another. Learning a language later in life is quite a different task. "Immersion" in the language may be the best way to learn, but few are able to spend years in such a situation.

Second language instruction attempts to address this problem in a number of ways.

1. Contrasting the new and the old languages can help language learners to learn consciously what a native speaker has subconsciously internalized. This includes: speech sounds which are different; different relationships between pairs of sounds in the two languages; new grammatical categories and distinctions such as the difference between "we – including you" and "we – excluding you"; radically different syntactic structures; vocabulary systems which divide experience up quite differently; and quite different ways of using language as touched on in the section on language proficiency.

2. Carefully designed drills can help to organize data so the brain can make the relevant generalizations (i.e., "learn the rules"), even though the student may not consciously recognize the rules involved.

3. Students can memorize useful expressions, sentences, dialogues, and even stories. The structures in these memorized language "chunks" can then serve as models for original utterance which the students need to produce.

But these techniques will not in themselves suffice to produce proficient speakers. The designer of a language program must remember that like other cognitive learning, learning a language is progressive and developmental. Learners must not be "over-exposed" to material that is too far beyond their level of competence. While total immersion is, as we have seen, the natural way for infants to learn a language, it can be devastating for people who are used to having a certain status in their social group, especially in a classroom situation. Thus learners must be exposed to at least partially comprehensible material, and given tasks (such as answering questions or otherwise participating in a dialogue) that they have a chance at carrying out successfully.

Cognitive learning is more thorough where it is accompanied by uses of other senses and actions. Therefore, materials should be introduced in natural or "acted-out" situations whenever practical.

Because a language belongs to a culture, cultural information must be supplied with the language material, and the natural or contrived linguistic situations mentioned in the preceding paragraph should match real situations in which the language is used by native speakers.

Finally, most people who learn a language do so because they need or want to use it; that is, language learning is seldom an end in itself. Language teaching which bears this in mind will, as much as practical, involve students in doing things with the language. From this point of view, students' success will be measured primarily by what they can accomplish with the language, rather than by details of pronunciation or grammatical rule. This is not to say that such details are unimportant, but rather that they will, to a large extent, be corrected by the students themselves as they strive for improved communication ability in the language. Therefore, error correction should be kept to a minimum, to avoid impeding the learning process by unnatural conscious attention to detail and possible discouragement.

DIALECTS

If a group of people speaking a single, relatively homogeneous language split into smaller groups, each sub-group develops its own dialect. Every living language is slowly and subtly changing, and with interrupted communication between groups of speakers, there are changes in the language that each group uses. The result is dialect.

Even before the Blackfoot speaking people were assigned to reserves, the Blackfoot tribe was made up of four bands: Siksika (Blackfoot), Apatohsipiikani (North Peigan), Aamsskaapipiikani (South Peigan), and Kainai (Blood). The South Peigan were in U.S. territory and are now known as the Blackfeet of Montana. The other three bands are now located on the three southern Alberta reserves (Blackfoot Reserve near Gleichen; Peigan Reserve at Brocket; and the Blood Reserve north of Cardston). As separate bands, both before and during the reserve period, these groups have developed slightly different dialects of the Blackfoot language. These differences, though few and almost never causing any difficulty in communication, are sufficiently well known that speakers from one reserve can usually identify the dialect of a speaker from another reserve, much as a speaker of the Alberta dialect of English can often recognize and pinpoint Ontario speech.

The dialect divisions discussed so far are more obvious because they match up with political-geographical divisions; however, there is probably as much variation within each of these four groups as there is between them. So one could also speak of the (sub)dialects on the Blood Reserve, for example.

Dialect Differences

The differences which distinguish dialects can be divided into three categories: **lexical**, **grammatical**, and **phonological**.

Lexical

By far the most prevalent difference between dialects is lexical, i.e., uses of different words for the same referent, or different meanings assigned to the same word. Many of these involve words for items which were not part of the Native culture, for example, it is not surprising that the standard word for "ice cream" is different in the Blood and Blackfoot dialects: sstonniki (lit: "cold milk") and aisstoyi (lit: "that which is cold"). Here are more examples of lexical differences:

- *pikkiaakssi* means "porridge" on the Blood Reserve, but "ground beef" on the Peigan Reserve
- *pomiaana'kimaa'tsis* means "oil lamp" on the Blood Reserve, but "candle" on the Peigan Reserve
- *samakinn* means "lance/spear" on the Blackfoot Reserve, but "large knife" on the Blood Reserve
- the Blackfeet of Montana call "tea" *aisoyoopoksiikimi*, while on the Canadian reserves it is simply *siksikimi*.

Grammatical[1]

Those who speak the Blackfoot reserve dialect have developed a unique way of forming the past tense of verbs which they use in addition to the means used on the other reserves. They add a prefix *na-*, but only if no

[1]These differences are noted in Donald G. Frantz and Norma Jean Russell, Blackfoot Dictionary of Stems, Roots and Affixes (Toronto: University of Toronto Press, 1989).

person prefix is called for. For example, in addition to the form *iyo'kaawa* "he slept," the speakers from the Blackfoot Reserve may also say *nayo'kaawa* with the same meaning. There is no such alternative to *nitso'kaa* "I slept"; however, the prefix *na-* can occur only at the beginning of a word, and this position is taken by the person prefix *nit-* in this example.

The grammar of different dialects may assign the same noun to different grammatical genders. For example, *iitaisapahtsimao'p* "ashtray" is of animate gender on the Blood Reserve, but of inanimate gender on the Peigan Reserve.

Even within a single reserve we find such differences: *iinan* "banana" is of inanimate gender for some speakers on the Blood Reserve but of animate gender for others.

Phonological[2]

There are at least three subdialects (call them A, B and C) of the Blood dialect with regard to the behaviour of the sequence *ih*. For perhaps a third of speakers (dialect A), this sequence is always replaced by *s*. For the majority of speakers (dialect B), however, *ih* is replaced by *s* only if it is preceded or followed by *s*. Finally, for a very few speakers (dialect C), ih will remain as such even before *s* in very careful speech, but is always replaced by *s* after *s*.

These differences can be seen by comparing forms of the following words in the three dialects (the underlying form shows the meaningful parts of the words):

underlying	A	B	C	English
a + okihkka'si + wa	aokska'siwa	aokihka'siwa	aokihka'siwa	he's misbehaving
ninihki + hsin + yi	ninskssini	ninihkssini	ninihkihsini	song
okska'si + hsin + yi	okska'sssini	okska'sssini	okska'sssini	running

A phenomenon which can be said to determine a subdialect on the Blackfoot (Siksika) Reserve involves replacement of a surprisingly large number of long vowels by vowel plus glottal stop. Compare the following words in what we will call Siksika subdialects A and B:

A	B	English
aakiíiwa	a'kiíwa	woman
nitsináána	nitsiná'na	It's mine.
nitsspommooka	nitsspommo'ka	He helped me.
áyaapiiwa	áya'piiwa	He sees.

[2]Ibid.

THE BLACKFOOT ALPHABET

The Blackfoot words and phrases included in this curriculum are transcribed in an alphabetic system which is based on an analysis of the sound system of the language. Each letter represents a distinctive sound unit (consonant or vowel) of the language.

Vowels

There are three vowels, **a**, **i** and **o**. Their basic sounds are as follows:

a sounds like the a of English in father, except before long consonants (written double - see below) where it is more like the a of among or the u of cut.

i varies between the sound of the i of pique and the i of sit; it always has the former sound when long (written double - see below), and always has the latter sound when followed by a long consonant.

o has a sound very similar to that of the o in English no, though occasionally it may sound more like the oo of boot.

Diphthong Variants

When vowels are in certain combinations, the resultant sounds are not always as one might expect.

One such combination is **ai**, which rarely has the expected diphthongal quality, but instead sounds like the ai of English in paid before the glottal stop consonant (see below), like the ai of said before long consonants, and like the ai of plaid elsewhere.

Another such combination is **ao**, which sounds like an a made with rounded lips. It is similar to the aw of dawn in dialects of English which pronounce this word differently than they pronounce don.

Consonants

The consonants are **h**, **k**, **m**, **n**, **p**, **s**, **t**, **w**, **y** and **'**. The sounds they represent may be described roughly as follows:

The consonant **h** is a "guttural" fricative, much like the sound of the written ch in German. The actual tongue position while pronouncing this sound is affected by the preceding vowel.

The consonants **k**, **p**, and **t** are made at the same point of articulation as are the English consonants **k**, **p**, and **t**. However, they lack the puff of air which usually follows these consonants in English; consequently they are more like the corresponding consonants in French. The consonants **m**, **n**, **s**, **w** and **y** are nearly identical to the sounds usually represented by the same letters in English. The consonant **'** [an apostrophe] has no close equivalent among the distinctive sounds of English. It is known as a "glottal stop," and is an interruption of the air flow by a momentary closure of the glottis (vocal chords). English speakers generally make this same kind of stop between the two o's of the expression oh-oh!.

Length

All three vowels and all consonants except **h** and **'** occur in two distinctive lengths: short and long. The long versions have approximately twice the duration of the short versions.

Short sounds are written singly, while their long counterparts are written as double letters.

Stress (pitch accent)

Every vowel has the potential for accentuation (higher pitch than adjacent syllables). Vowels so stressed are underlined or marked by an acute accent ' in the Blackfoot orthography.

Suggestions for Teaching Literacy

Given the alphabetical system outlined above, there is a non-arbitrary spelling for every word of Blackfoot. Consequently, the teaching of reading and writing requires much less time than is the case for a language with a largely arbitrary spelling system such as English. The teacher who controls the Blackfoot sound system (that is, has fluency in Blackfoot), can teach Blackfoot reading and writing primarily by teaching the sounds: the letter correspondences described above. This is best done by calling attention first to the basic sound of each vowel and then constructing a syllable chart of the eight consonants which can occur at the beginning of a syllable in Blackfoot.

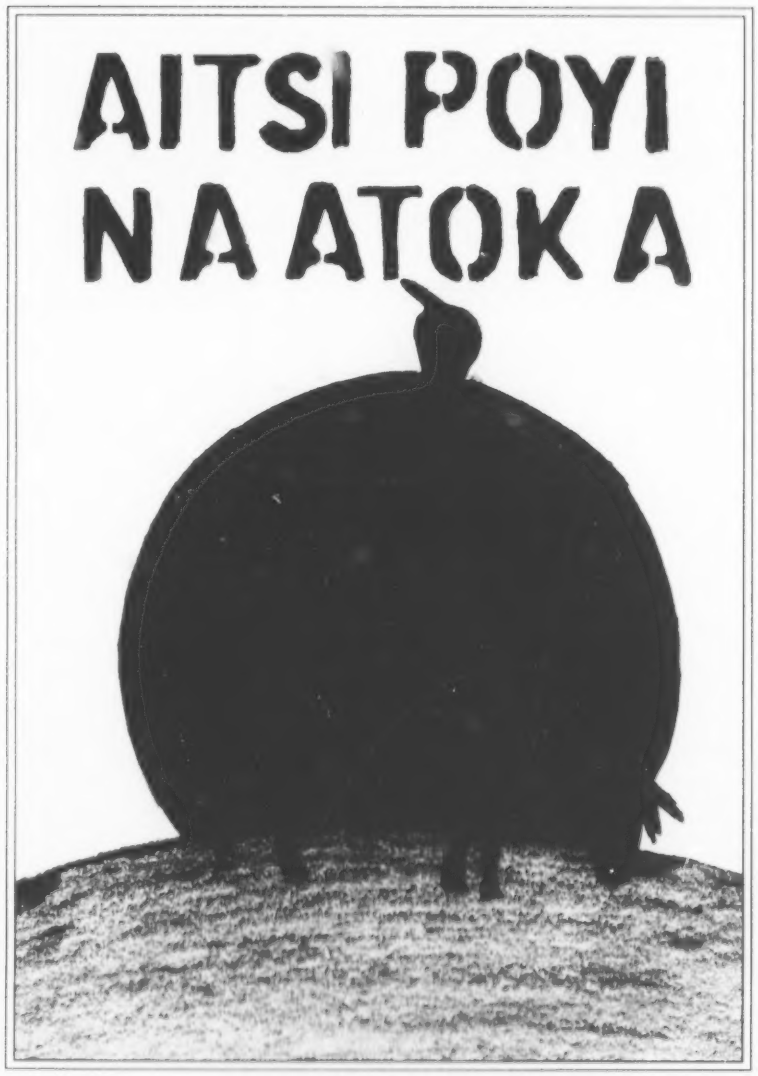
Syllable Chart

The consonants **h** and **'** always follow vowels:

Vowels	a	i	o
Consonants			
k	ka	ki	ko
m	ma	mi	mo
n	na	ni	no
p	pa	pi	po
s	sa	si	so
t	ta	tsi	to
w	wa	wi	wo
y	ya	yi	yo

In view of the integrated approach of this curriculum, the words learned orally should be utilized for literacy as well. However, the initial difficulties of lengthy words and consonant clusters in even the beginning words and phrases suggest that the first words introduced for reading and writing should be short and without unnecessary complexity, such as those in the following list:

aa	yes
saa	no
Oki!	Hi!/Hey!
amo	this
oma	that
omi	that
Kako.	Go ahead.
Aakokaawa.	He will rope.
Aakookaawa.	She will sponsor a Sundance.
Apssiiwa.	It's an arrow.
Apssiiwa.	It's a fig.
mo'tsiistsi	hands
mottsiistsi	guts
ponoka	elk
aapinakosi	tomorrow
natayo	lynx
moyis	lodge
matapi	person
pokon	ball
okih	c'mon
Moksisa.	It's an awl.
Mo'*ksisa.*	It's an armpit.
Aikiiwaatsiksi?	What is he doing?
Aikkiiwaatsiksi?	Is he whistling?



SECTION FOUR

GUIDELINES AND SUGGESTIONS FOR IMPLEMENTATION

SECTION FOUR: GUIDELINES AND SUGGESTIONS FOR IMPLEMENTATION

PROGRAM DEVELOPMENT AND COMMUNITY INVOLVEMENT

Role of the Community

The role of the community is one of the primary factors in the success of the Program. The Program is dependent on community acceptance and endorsement, and community members are needed to help with curriculum development Therefore a constant dialogue must be established and maintained between the school and the community.

The community must play a leadership role in providing cultural and linguistic information to the school. They will help to decide upon the orthography (Roman or Syllabic) and dialect to be taught in the school and assist in the training of teachers in the dialect of the region. They must ensure that the Blackfoot language is being used in the home and the community. In other words, the community has the responsibility of using the Blackfoot language with the students in the Program.
The community will assist in or approve the development of regional and locally relevant materials to complement the program of studies and help to decide upon the content of the elective component of the Program.

Most importantly, the community will participate in a constructive, periodic evaluation of the Program to ensure that it is meeting community needs and students are achieving the stated goals and objectives.

The community will also provide guidance in the selection of knowledgeable community resource people (Elders, volunteers, parents) and ensure their availability to assist in the development and implementation of the Program. Especially important is the role of the respected Elder who has expertise in herbal medicine, ceremonial knowledge, knowledge of history or great storytelling ability. In the past, the Elder played a key role in transmitting knowledge from one generation to the next.

The success of the Program ultimately depends on community acceptance of the Program. It is essential that the community understand the Program and support it by raising the status of the Blackfoot language in their everyday activities. The Program must be promoted within and outside the community with students, community people, and Elders. Community input into the cultural and linguistic content of the Program will reflect upon the community and thereby ensure that the community is part of the school and the school is part of the community.

Role of Administrator

As with all other areas of Alberta curriculum, the role of the administrator in the Blackfoot Second Language and Culture Program is to provide educational leadership. The school is viewed as the vehicle for promoting, maintaining and developing the Program.

The administrator will need to actively seek and maintain a cooperative working relationship with the community, by establishing a parent advisory committee. The administrator will help to find resource people and keep them involved.

For the Program to be successful, the administrator must view it as an integral part of the school studies by giving it prominence and status in the school. There must be active promotion of the Program. The administrator will ensure that qualified teachers/instructors are hired and that inservice and training on how to use the Program is provided. The administrator will provide opportunities for continual training of new staff.

The administrator will ensure there is a mechanism to evaluate the Program. This evaluation should determine if the Program is meeting community needs and if students are meeting the stated goals and objectives.

It is important that the administrator understand the flexibility of the Program. The Program is designed to accommodate the uniqueness of each school and community. The administrator with the help of teachers and community people, will implement the framework for the Program to meet local needs.

Role of Teacher

The teacher is a facilitator. In the past, teachers were often regarded as benevolent transmitters of knowledge.

In this Program, it is through the teacher that human resources will be tapped and brought into the classroom, and it is through the teacher that the goals will reflect the community's needs and wishes. The teacher must be able to communicate effectively with members of the community and be willing to help find resource people and keep them involved. The teacher will assist in accessing and maintaining resource people. The teacher should be open and accepting of community and school.

The teacher should be fluent in the Blackfoot language and knowledgeable about the culture. The teacher will act as a role model to the students by using the language, modelling appropriate behaviour, practicing and actively providing the student with appropriate information about the culture. The teacher is the facilitator who provides the opportunity to enrich the students' life across a wide range of experiences while encouraging affective, cognitive and social development.

The teacher should be flexible enough to provide a creative, rich learning environment and varied learning opportunities to match the students' learning styles.

The teacher must be able to plan and utilize community human resources, as well as select appropriate learning materials to ensure the information passed on to students is accurate and authentic. The teacher must be responsive to social and technological change and be able to incorporate acceptable changes into the curriculum.

As well the teacher will assist in the evaluation of the Program.

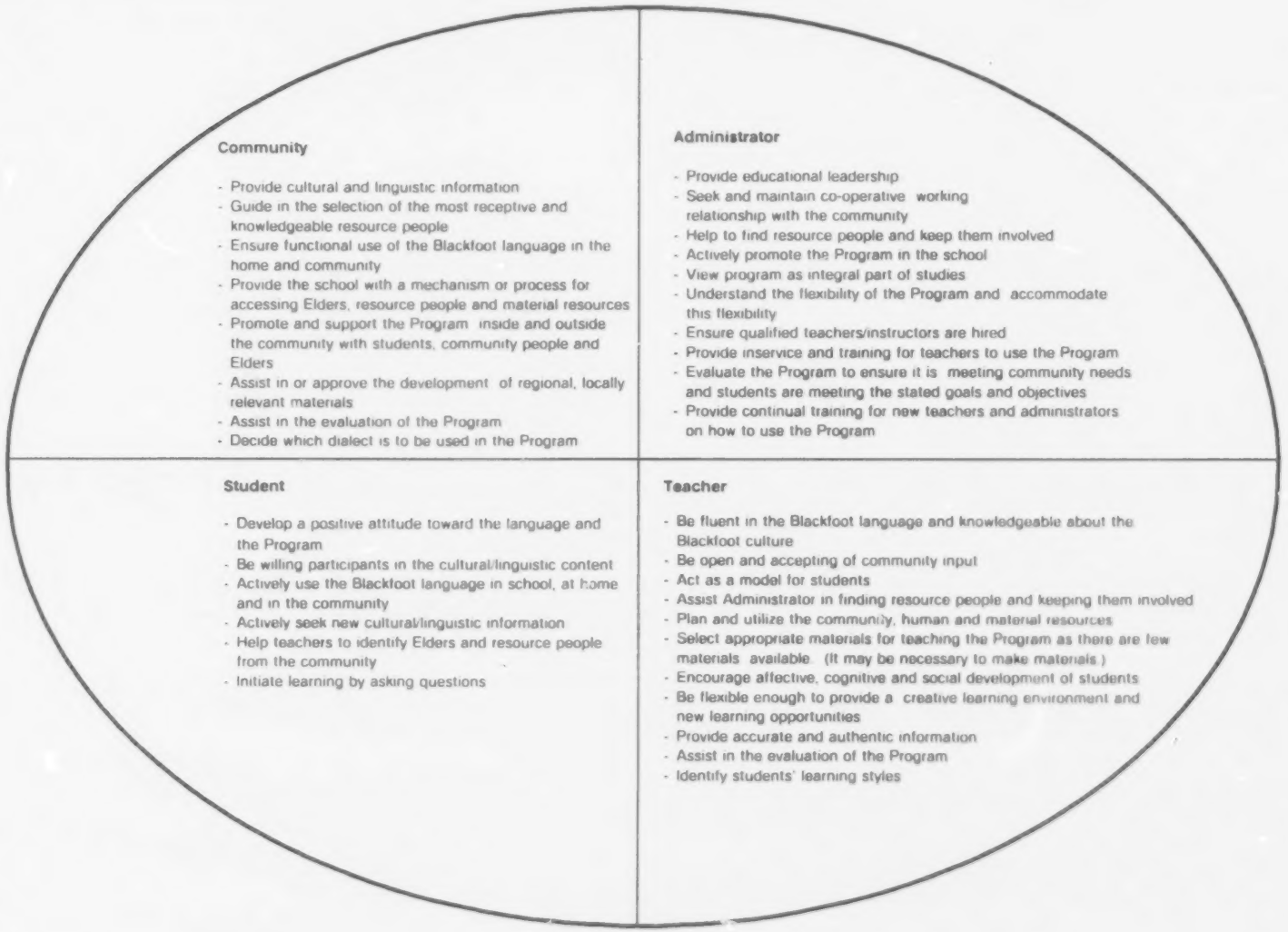
Role of Students

In this Program, the role of the student is an active, responsible one. The student's attitude toward learning the culture and language will help determine the degree of success for the student. The student must be a willing participant in the cultural activities and use the Blackfoot language at school, at home and in the community.

The student can initiate learning by asking questions. The student may be able to assist the teacher in identifying knowledgeable resource people from the community.

Roles

It is important that the various groups work co-operatively to develop and implement the Blackfoot Second Language Program successfully. The diagram outlines the responsibilities of each group.


Community
- Provide cultural and linguistic information
- Guide in the selection of the most receptive and knowledgeable resource people
- Ensure functional use of the Blackfoot language in the home and community
- Provide the school with a mechanism or process for accessing Elders, resource people and material resources
- Promote and support the Program inside and outside the community with students, community people and Elders
- Assist in or approve the development of regional, locally relevant materials
- Assist in the evaluation of the Program
- Decide which dialect is to be used in the Program
Administrator
- Provide educational leadership
- Seek and maintain co-operative working relationship with the community
- Help to find resource people and keep them involved
- Actively promote the Program in the school
- View program as integral part of studies
- Understand the flexibility of the Program and accommodate this flexibility
- Ensure qualified teachers/instructors are hired
- Provide inservice and training for teachers to use the Program
- Evaluate the Program to ensure it is meeting community needs and students are meeting the stated goals and objectives
- Provide continual training for new teachers and administrators on how to use the Program
Student
- Develop a positive attitude toward the language and the Program
- Be willing participants in the cultural/linguistic content
- Actively use the Blackfoot language in school, at home and in the community
- Actively seek new cultural/linguistic information
- Help teachers to identify Elders and resource people from the community
- Initiate learning by asking questions
Teacher
- Be fluent in the Blackfoot language and knowledgeable about the Blackfoot culture
- Be open and accepting of community input
- Act as a model for students
- Assist Administrator in finding resource people and keeping them involved
- Plan and utilize the community, human and material resources
- Select appropriate materials for teaching the Program as there are few materials available. (It may be necessary to make materials.)
- Encourage affective, cognitive and social development of students
- Be flexible enough to provide a creative learning environment and new learning opportunities
- Provide accurate and authentic information
- Assist in the evaluation of the Program
- Identify students' learning styles

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Involving the Elder in the Classroom

To access the wisdom of the Elders, one must approach them in the proper manner. One must show respect for the Elders and the culture by speaking to them in the Blackfoot (mother) language. If this is not possible, it will be necessary to provide a translator. The Elder will need to know who you are, what it is you are asking and what your intentions are. An explanation is necessary to inform the Elder that their assistance is being requested for educational purposes, that there is great respect for them and the culture, and that the intentions are serious and honorable.

In approaching an Elder the offering of tobacco or small monetary gifts is customary.

The request for assistance may be made but it is left to the Elders to decide the manner in which they wish to assist.

The following will need to be discussed with the Elder:

- the purpose of approaching that particular Elder
- the topic of study
- time and location based on mutual agreement
- information about the children and classroom (if in class)
- arrangement of honorarium (if appropriate)
- transportation to and from the school
- arrangement of meal (if appropriate)

When an Elder is expected to be in the classroom, it is important to prepare for this in advance. The teacher should create an environment for success. It is not entirely up to the Elder to make the classroom visit a success.

The students will need to be prepared prior to the visit. The students will need to know proper expected behavior such as sitting still, paying attention, not interrupting, and asking and answering questions politely. The students should be prepared for the topic beforehand so that they will be more interested and more open to learn about it.

The teacher should ensure that the Elder talks or works with small groups unless the Elder is comfortable with the entire class. The Elder can be involved in the actual learning activity and content area, for example, in the introduction of topics, field trips, or school ceremonies.

For the younger students, a shorter period of time spent with the Elder is suggested. If the Elder is just speaking, the time should be kept flexible depending on the situation. As students become accustomed to this type of education, they will be able to pay attention longer. Work toward increasing the time spent with Elders over the course of the Program.

The traditional process of education for Blackfoot youth was dynamic and meaningful because it had relevance to their real life. While it is impossible to replicate that process completely, the aim of the Blackfoot Second Language and Culture Program is to teach the language and culture in a similar manner. The mechanics of utilizing this holistic approach are described in the Program.

The classroom teacher who uses this guide should keep two phrases in mind: 1) teaching the "whole child" and 2) using the "whole language" approach towards achieving communicative competency.

Teaching the whole child involves all levels of student needs:

a) the "mind", which involves the development of the intellect and the process of "thinking to think" or "learning to learn",

b) the "body", which involves the physical development of the student, and

c) the "spirit", which involves emotional and spiritual needs, more specifically the emotions: love and caring; the personal growth and development of motivation; the will and self-esteem; self-identity and group identity.

The whole child approach is geared to meeting individual needs. It is language using sentences and "complete thought" phrases rather than isolated vocabulary items. It addresses all learning through the mind, body and spirit.

It is important that the skills be developed concurrently, not separately or in isolation. The teacher provides a context for the child moving from familiar content to unfamiliar content and from the known to the unknown.

The environment is important for it sets the background for learning. Language must be placed in context, to provide a positive, caring and healthy atmosphere for the child.

Learners cannot merely be talked to in the hope that they will acquire language. Instead they must be active conversational partners who negotiate the quality and quantity of input they receive in order to acquire the language. Learners must control the input to a great degree.

In the early stages the emphasis will be on providing a minimum input which is meaningful and interactive. The intermediate stage would continue with many of the same activities, but other types of activities are added. Input and interaction are still central but there is an emerging focus on form (accuracy). As learners progress, the amount and variety of interaction with input increases. As well, the number of options for defining and approaching the communication situation increases.

Summary

The teaching approach used in the Program should allow the teacher to be responsive to learner needs. It needs to be based on experience, providing opportunities for students to practice and use language in a range of contexts that are relevant and significant to the Blackfoot culture. Language used to create new messages should

be encouraged and accepted. It is equally important that language, culture and situation be authentic to the Blackfoot culture. The community resource people are vital to the success of this Program. Involvement of community resource people such as respected elders, grandparents, aunts, uncles, brothers, sisters and peers will enhance the authenticity of the cultural content. The community resource people are the link to helping the teacher ensure the traditional educational process will be kept alive and functioning.

IMPLICATIONS FOR INSTRUCTION

Because language acquisition is a continuous, spiralling and cumulative process, students acquire the ability to communicate effectively as the range of linguistic functions, notions and content increases from level to level.

Students, as they proceed through this Program, will be able to use the various functions and notions in a greater variety of ways. The greater the exposure to different language contexts, the greater the development of language proficiency. The cultural and linguistic content develop with increasing accuracy.

Language instruction should be practical. It should be organized in terms of what the students need and want to communicate. Language structures that students acquire are dictated by what they want to do with the language.

Listening – Listening skills enable the students to derive meaning and understanding from authentic speech. As early as possible, students should be exposed to authentic speech. To develop listening skills students need to hear meaningful language presented in a variety of forms. The student should be encouraged to use cognitive processes as appropriate.

Speaking – Speaking skills enable the students to express themselves orally. The communication situations should be as realistic, authentic, and relevant as possible. To develop speaking skills the teacher should encourage spontaneity and creativity whereby students have the opportunity to express their own thoughts, opinions and observations.

As well, students should be encouraged to experiment with creating new messages on their own or with the teacher's help. Corrections should never interfere with the dynamics of developing communicative proficiency.

Reading – Reading skills enable the students to derive meaning and understanding from print. Oral language proficiency is a prerequisite for developing reading skills. The student should have a firm foundation in listening and speaking skills before being asked to apply them in a reading context. The student will have to learn new materials and concepts – the writing system. To develop successful reading skills, the teacher should employ strategies which will assist the student in reading for meaning. The materials must be meaningful, interesting to the student, and containing vocabulary the student is familiar with. The students will need a lot of exposure to print.

Writing – Writing skills enable the student to communicate and derive meaning using a written system. Writing requires a high degree of development in the oral language. Writing should be presented after the student has a good oral command of structures and vocabulary. Writing is a complex and difficult challenge. To motivate students to write there must be a clear reason to write. The teacher will need to stimulate and encourage the desire to create, share and write. This may be accomplished by linking writing to real life use of writing. Writing activities should reflect the student's interests and needs. At first, students should be encouraged to write for communication.

Viewing – Viewing skills enable the students to understand and take full advantage of visual experiences. The student learns through observation. The ability to see and reason is important to developing viewing skills in Native students.

The teacher can provide visual experiences through displays, films, slides, pictures, videotapes, filmstrips and by modeling body gestures. The teacher should encourage students to understand and evaluate visual communication at the literal and interpretative levels. Visual communication assists in developing and reinforcing verbal communication.

Socio-cultural, affective, and cognitive skills refer to the ways of thinking, acting, doing, and feeling that are characteristic of the students. These skills vary from student to student. To enhance further growth and development of these skills, the student's prior knowledge and experiences need to be taken into consideration. These may be cognitive or affective. The cognitive is what the student actually knows. The affective realm involves what the student feels and how those feelings affect interpretation. The teacher should ensure that the student is equipped with a basic knowledge of a topic and realize that a child may perceive the topic and its meaning according to his/her own experiences.

PLANNING FOR PROGRAM USE

Entry Points to the Language and Culture Program

There are two components to this language Program: culture and language. These components may be combined in any way to meet student needs.

The entry point for the cultural component should be based upon the age of the student regardless of whether the student has been exposed to such instruction. It is advisable, however, for the teacher to begin at the start of one of the three divisions rather than in the middle of a division.

The entry point for the language component should be based upon the language ability of the student regardless of his age. All non-speakers of the Blackfoot language should begin at Division One. The language level of the students can be determined by testing them with the notions and functions as they are graded in this Program.

The cultural divisions do not have to match the language divisions in terms of level. It is possible to teach at a low language level using the higher levels of cultural concepts or to teach higher language levels in conjunction with the lower levels of cultural concepts.

It is up to the teacher to integrate the appropriate language levels with the level of cultural concepts chosen.

Some examples of entry points:

- A student is 8 years old. He has received no language or cultural instruction but he knows how to speak the Blackfoot language somewhat and his comprehension is good. This student should begin learning about the Blackfoot culture at Division One; however, his language lessons should begin at Division Two.

- A school which has never taught the Blackfoot language and cultural lessons before wishes to begin with the Grade 5 class because that is the level at which the available teacher wishes to teach. The students do not speak any Blackfoot language. The class should begin at Division Two of the cultural concepts and at Division One of the language notions and functions.

- A Blackfoot teacher wishes to begin using the Program with his Grade 7 class. His students do not speak or understand any of the Blackfoot languages. He should begin with Division Three of the cultural concepts and with Division One of the language notions and functions.

Learning Resources

A learning resource is any teaching aid, print or non-print, used by the teacher or students to assist in the teaching and learning of a subject. Learning resources may be in the form of audio visual aids, printed materials (book, etc.), or electronic software, etc.

Learning resources fall into three categories:

- Basic learning resources are approved by Alberta Education as the most appropriate for meeting the majority of goals and objectives of courses, or substantial components of courses outlined in the provincial program of studies, and

  Productivity software programs (e.g., word processors, spread sheets, data bases, integrated programs) approved by Alberta Education that can be used to achieve important objectives across two or more grade level subject areas, or programs.

- Recommended learning resources are approved by Alberta Education to complement basic learning resources. They make an important contribution to the attainment of one or more of the major goals of courses outlined in the provincial program of studies.

- Supplementary learning resources are approved by Alberta Education to support courses outlined in the provincial program of studies.

They enrich or reinforce the learning experience.

There are few Blackfoot language resources available. A basic resource for the Blackfoot Second Language Program has yet to be identified and approved by Alberta Education. Because of the variation of dialect and cultural diversity among the Blackfoot speakers it may be incumbent upon the communities offering the program to identify and/or develop learning resources to accompany the Program.

The following are ideas and suggestions to assist in identifying or developing learning resources.

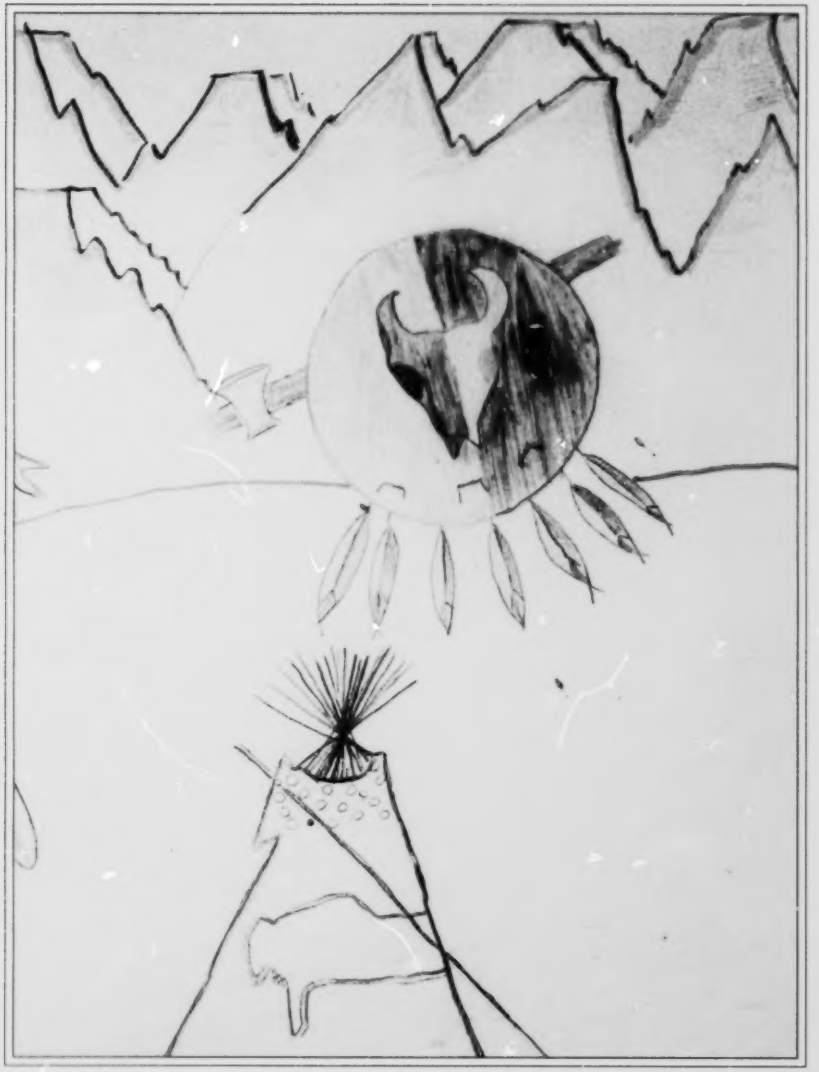
The resources should:

- respectfully portray the culture
- use authentic representation of the various aspects of culture
- represent the Blackfoot language, not merely a literal translation of ideas, themes, or sentences
- reflect the language used in the community
- be flexible enough to accommodate the community and the students' experience
- have content that reflects the student's everyday life and interests, as well as the community lifestyle.

Educational Technology

Educational technology includes audio-visual cassettes, audiotapes, videotapes, computer software where it exists and the use of the word processor to develop writing skills. By far the most dramatic changes are occurring in computer-related technologies.

The potential of this technology to help students learn the Blackfoot language is dependent on the availability of quality software and knowledgeable teachers. Teachers are encouraged to make use of as many technological devices as possible to meet the objectives of the course.



SECTION FIVE

SAMPLE UNITS AND LESSON PLANS

FAMILIES
(TRADITIONAL CULTURAL CONTENT)

CULTURAL CONTENT		
ECS and Division One	**Division Two**	**Division Three**
"Family Members and Roles"	"Family and Traditional Seasonal Activity"	"Family Kinship and Relationships"
Sub-topics:	**Sub-topics:**	**Sub-topics:**
Grandparents were teachers and advisors	The family within the clan/tribe	Political relationships; historical and contemporary
Mothers and aunts would cook, sew and gather berries	Summer gatherings, e.g., Sundance	How families have and have not changed
Fathers and uncles would hunt and make tools	Summer was the time to prepare for winter, e.g., gathering berries and herbs; gathering and storing wood; preparing meat; preparing hides	Importance of kinship
LANGUAGE CONTENT		
Functions	**Functions**	**Functions**
Greeting, identifying, describing	Describing, identifying, instructing	Identifying, asking whether one knows or does not know
Notions	**Notions**	**Notions**
Evaluative, physical, objects	Quantity, quality, action, evaluative, objective, sequence of events, agency	Evaluative, unacceptability

SAMPLE LESSON PLAN: ECS and DIVISION ONE

THEME:

- Family Members and Roles

ENTRY POINT:

- Division One culture, Division One language
- poor exposure to Blackfoot culture and language
- 6 years old

LANGUAGE USE SITUATION:

- Students will make a book about grandparents.

LEARNING EXPECTATIONS:

- Concept Objective
  - Students will learn and understand that grandparents were teachers and advisors.

- Language Objective
  - Functions: greeting, identifying, describing
  - Notions: evaluative, physical, objects

- Vocabulary

- Oki.	Hello.
- kipitá'kii	old lady
- omahkinaa	old man
- naahsa	my grandmother/ grandfather
- naáhsiksi	my grandmothers/ grandfathers
- kaahsa	your grandmother/ grandfather
- taka'tsiksi/tahka	who is
- akaikipita'kiiwa	is old
- aisttsiistomiiwa	is sick
- aipohko'takiiwa	is gathering
- ka'ksimi	sage
- apaisstotakiwa	is making
- ikakoomitaamiwa	has many dogs
- iksikimmapiitapiiwa	is kind
- iikahsitapiiwa	is kind
- nitaisino'sskipoka	kisses me
- aihkiitaawa	cooks
- piitaisaami/saamsini	eagle headdress
- aooyo'siwa	cooks
- anihkiiwa/ainihkiwa	sings
- naina'niiwa	owns
- ahkoyinnimaani	pipe
- ka'kitsimoi	mint

PREPARATION:

- **Introduction**

Tell students what they are going to do. Open discussion about grandparents (naáhsiksi = grandparents). Ask children what their grandparents' names are. Write on cards: the name of the child and the names of the grandparents (for the children to keep).

Who is your grandmother/grandfather?
Taka'tsiksi naahsa?
Tahka Kaahsa? (Blood)

Make a list of words that they remember about grandparents.

Make a list of words describing grandparents.

- **Understanding/Practice:**

Introduce Elder. Children will greet Elder in Blackfoot. Have Elder tell a story about his/her grandparents and how it was when he/she was a child. Tape the Elder's stories (with permission) for future use.

Follow-up: Discussion about the story and what their own grandparents do. Make a book about grandparents.

EXPERIENCE:

- **Language Use Situation**

Children can create sentences such as the following:

My grandmother/grandfather is old.
Akaikipita'kiiwa naahsa. (Blackfoot)
Naahsa akaikipitaakiiwa. (Blood)

My grandmother/grandfather is sick.
Aisttsiistomiiwa naahsa. (Blackfoot)
Aisttsiistomiiwa naahsa. (Blood)

My grandmother/grandfather is gathering sage.
Naahsa aipohko'takiiwa ka'ksimi. (Blackfoot)
Naahsa aipohkotakiwa ka'ksimii. (Blood)

My grandfather is making an eagle headdress.
Naahsa apaisstotakiwa piitaisaami. (Blackfoot)
Naahsa apaistotakiwa saamsini. (Blood)

My grandfather/grandmother has many dogs.
Ikakoomitaamiwa naahsa. (Blackfoot)
Naahsa iikakaomitaamiwa. (Blood)

My grandfather/grandmother is kind.
Naahsa iksikimmapiitapiiwa. (Blackfoot)
Naahsa iikahsitapiiwa. (Blood)

My grandmother/grandfather kisses me.
Nitaisino'sskipoka naahsa. (Blackfoot)
Naahsa nitaisinoisskipok. (Blood)

My grandmother/grandfather cooks.
Naahsa aihkiitaawa. (Blackfoot)
Naahsa aooyo'siwa. (Blood)

My grandfather/grandmother sings.
Naahsa ainihkiiwa. (Blackfoot)
Naahsa ainihkiwa. (Blood)

My grandfather owns a pipe.
Naahsa naina'niiwa ahkoyinnimaani. (Blackfoot)
Naahsa iinaniwa ahkoyinnimaani. (Blood)

My grandmother/grandfather is gathering mint.
Naahsa aipohko'takiiwa ka'kitsimoi. (Blackfoot)
Naahsa aipohko'takiwa ka'kitsimoi. (Blood)

Activities

Have each student talk about his grandparents. Write down sentences on cards/paper so that children can draw a picture to accompany their sentences.

REFLECT:

- **Review**

Play review game using words they learned in the sentences. For example:

Students sit in a circle.
Clap hands, clap, clap, clap.

Each student takes a turn to say a sentence with a different word.

"My grandmother/grandfather _____ ."
(actions, descriptions, objects)

"Naahsa _____ ."

These can be used for review at a later date. Make into Language Master Cards.

REPLAY:

- Resource person – older person (grandparents)
- Prepare students to greet and meet the Elder.

1. Oki kipitá'kii
   (Hello, old lady.)
2. Oki omahkinaa
   (Hello, old man.)

- Tape recorder

Before bringing in the Elder, speak to children about Elders. Teach them what to say and how to behave when greeting an Elder.

EVALUATE:

Ask students to tell class about their own grandparents.

List of words to be used in sentences:

BLACKFOOT	ENGLISH	BLOOD
ainihkiiwa	sings	ainnihkiwa
aihkiitaawa	cooks	aooyo'siwa/aihkiitaawa
naina'niiwa ahkoyinnimaana	owns a pipe	iinaaniiwa ahkoyinnimaani
iksikimmapiitapiiwa	is kind	iikahsitapiiwa
nitaisino'sskipoka	kisses me	nitaisinoisskipok

FOLLOW UP:

- **Extra help**

  Use Language Master Cards for review. Children can listen to the tape recordings of Elder's story.

- **Enrichment**

  Make a book about grandparents to share with other students using concepts learned and making new sentences.

SAMPLE LESSON PLAN: DIVISION TWO

THEME:

- Families and Seasonal Activity
- Preparing Ookimaani

ENTRY POINT:

- Division Two culture, Division Two language
- three-year exposure to language and culture
- 9 years old – Grade 4

LANGUAGE USE SITUATION:

- Students make pemmican, ookimaani.

LEARNING EXPECTATIONS:

- Concept Objective
  - Summer was the season for families to prepare for winter by hunting and gathering. Students will learn how ookimaani was made in the traditional way.

- Language Objective
  - Functions: describing, identifying, instructing
  - Notions: quantity, quality, action, evaluative, objective, sequence of events, agency

- Vocabulary
  - ookimaani — pemmican
  - okonokiistsi — saskatoons
  - issi/issisi/issii — fat
  - issikotoyii'ksisako/ aawakasso'ksisako — deer meat
  - pakki'piistsi/ pakkio'pistsi — choke cherries
  - Aikksskimao'pa. — We hunt.
  - Aohkohtao'pa. — We collect wood.
  - Áooyo'sso'pa. — We pick berries.
  - Ayookimaôpa. — We make pemmican.
  - isskohtsi — long ago
  - Matoomiitsita. — First, slice into thin, flat strips.
  - niistsi — those
  - i'ksisakoiistsi — meats
  - Matoomiitsittsimaat. — First, you slice into thin, flat strips.
  - Inai'tsikssitaawa./ Naitsskihsitaawa. — Then you dry them.
  - Inai'tsaksisakiitaawa. — Then you pound it.
  - Ai'hkitsisaawa... — When it dries...
  - inai'tohpa'sokohtoota... — Then you mix with...
  - kii — and

PREPARATION:

- **Introduction**

  Tell students what they are going to do. Discuss with students the various traditional family activities during the summer. Students will make a list of their responses.

  e.g., We hunt. — Aikksskimao'pa.
  We collect wood. — Aohkohtao'p.
  We pick berries. — Aóoyo'sso'pa.
  We make pemmican. — Ayookimao'pa.

- **Understanding/Practice**

  Bring in tools/ingredients used for making ookimaani. Show the students the tools and ask:
  "What do you think this is?"
  "Aamo tsa nistapiiwa?"

After discussion explain:
"We will learn how ookimaani was made long ago."
"Askohkoissksinii'p niitayookimo'pi isskohtsi."

EXPERIENCE:

- **Language Use Situation**

Children may create sentences for instructions such as these:

Instructions: OOKIMAANI

You will first cut the meat into thin, flat strips.
Matoomiitsittsita niistsi i'ksisakoiistsi. (Blackfoot)
Matoomiitsittsimaat. (Blood)

Then you hang-dry them.
Kii inai'tsikssitaawa. (Blackfoot)
Kii naitsskihsitaawa. (Blood)

Then you pound it when the meat dries.
Kii inai'tsa'ksisakiitaawa ai'hkitsisaawa. (Blackfoot)
Kii inai'tsa'ksisakiitaawa ai'hkitsisaawa. (Blood)

Then you mix it with saskatoons or chokecherries and fat.
Kii inai'tohpa'sokohtoota niistsi
okonokiistsi/pakki'pistsi kii issi. (Blackfoot)
Kii inai'tohpa'sokohtoota niistsi
okonokiistsi/pakki'pistsi kii issi (Blood)

REFLECT:

Ask students to prepare recipe cards and make illustrations depicting the instructions.

Ingredients:

Blackfoot		Blood
okonokiistsi	saskatoons	okonokistsi
issi	fat	issisi/issii (non-particular)
issikotoyii'ksisako	deer meat	aawakasso'-ksisako (non-particular)
pakki'piistsi	chokecherries	pakkio'pistsi

REPLAY:

Students re-use skills and knowledge from previous situations and apply to new situations. They research the modern methods used to prepare ookimaani.

EVALUATION:

Students make audiotapes of the sentences to accompany their illustrations. If possible, they make ookimaani.

FOLLOW-UP:

Students can research the nutritional value of ookimaani. (Call on community health nurse.)

SAMPLE LESSON PLAN: DIVISION THREE

THEME:

- Families, Kinship and Relationship
- Importance of Kinship

ENTRY POINT:

- Division Three culture, Division Three language
- nine-year exposure to culture and language
- 14 years old – Grade 9

LANGUAGE USE SITUATION:

- Students make a geneology chart listing Blackfoot words to identify each member of extended family.

LEARNING EXPECTATIONS:

- Concept Objective
  - Students will learn the importance of traditional kinship relations, which may include:
    - a child "belonging" to the whole family
    - extended family providing basic needs for child
    - the family surviving or perishing together
    - chances of survival becoming greater with sharing and co-operation
    - importance of knowing who you could count on
    - no intermarriage.

- Language Objective
  - Functions: identifying (students will identify their own relatives as far back in time as possible), describing (students will describe the importance of knowing who is one's family; students will describe family members), stating attitudes (which relatives are liked, which relatives are interesting)
  - Notions: existential/existence (These are my relatives.), evaluative/unacceptability (It is not acceptable to marry your relative.), logical relations (cause and reason)

- Vocabulary:
  - tahka — who
  - kikso'kowannoona — extended family/relative
  - kaa'hsinnooniks — our grandparents
  - kisinnooniks — our older brothers
  - kiksokowannooniks — our relatives
  - tsska — why
  - ihnaissksinowawa/ ihtaissksinowawa — to know that person
  - Aohkanaoko' simmiiyaawa. — It is all their children.
  - pookaiks — children
  - Annihkai. — That is the reason.
  - Ihnaisspommotsiyaawa./ Ihtaisspommotsiyaawa. — They help each other.
  - Aisspommootsiiyaawa. — Help each other.
  - Aissksinowayi aaksspommoo'kiiksi. — We know those who will help.
  - Naataohpokaopiimawa./ Maataohpokaopiimawa./ Nimaataohpokaopiimawa. — We do not marry.

PREPARATION:

- **Introduction**

Bring your geneology chart or photo album to class to discuss with students. Discuss, in Blackfoot, your various relatives.

Why is it important to know who is related to you?
Tsska ihtototamapii'wa ahkssksino'hsi
kikso'kowannooniksi?

Relations help with the upbringing of children because the child belongs to the whole family.
Kikso'kowannooniksi ihtaisspomsstayaa
ahksisstawatohi pokaiksi, maa matapiwa
mikksstaohkanaokosimmoki.

The family helped each other survive.
Asspommootsiiyi kitsitapiminnooniksi
mahkohtaisokawattohsa.

You would know who you can turn to/ask for help.
Kitaksssksinowa maa kitaksspommoka
aisstsimahkathki.

It is not acceptable to marry your relative.
Maatahkohpokaopiimawa maa kikso'kowannoona.

These are my relations.
Aamoksi nikoso'kowaayaawa.
Aamoksi nikso'kowaayaawa.

- **Understanding/Practice:**

Students have a discussion on families.

EXPERIENCE:

- **Language Use Situation**

Who makes up the extended family/relatives?
Tahka kikso'kowannoona?

They include grandparents, aunts, uncles, cousins, distant cousins, in-laws, nieces, nephews, etc.
Kaahsinnooniks, kiksisstsinnooniks, kiisinnooniks, kiksokowannooniks, kaahsinnooniks.

Have students research their own extended family and make a geneology chart.

REFLECT:

Describe in short sentences your various relations. Discuss with another person who is in your family.

REPLAY:

Teacher prepares a geneology chart about his/her family. If students do not know your relatives, bring a family photo album with kinship terms written on the pictures.

EVALUATION:

Identify leaders and clans historically. Students research to see if they are related to any of them.

Find out about family teepee design and what symbols mean.

Read Hugh Dempsey's Red Crow (Edmonton: Hurtig Publishers, 1972), Crowfoot, Chief of the Blackfeet (Edmonton: Hurtig Publishers, 1979) or Charcoal's World (Saskatoon: Western Producer Prairie Books, 1979) to gain better understanding of tradition, kinship and relations.